The Canadian Jewish news

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North York education board and Jewish representatives emerge with plan on union

By PATRICIA RUCKER

TORONTO —

With cautious hope, Jewish school representatives and the North York Board of Education are trying again to win the blessings of the Ministry of Education on their proposed union.

Trustee Mel Shipman, chairman of the integration committee, explained following an informal meeting recently between a delegation from Associated Hebrew Schools and several trustees:

"I think we have a formula which is sensible and which meets the concerns of all the parties, including the ministry. I think it is within the framework of the minister's letter of May 23."

That letter spelled out "procedures which can and should apply" to "full and effective integration, consistent with the principles on which our public schools are based."

Shipman stressed, after and during the meeting, that it is up to the minister to approve or disapprove the new formula being worked out.

The meeting, which came after a summer of discussion, proposals and responses, was intended to be an official meeting of the committee on integration of schools with "a distinct cultural identity," but no quorum was present.

Last July, in a letter from associated board chairman Louis Weisfeld to North York chairman David Logan, Associated spelled out its requirements that the entire Hebrew program be mandatory; that appointment of principals be approved by Associated, and that the Hebrew studies program be under the school's control.

In a "discussion paper" which used the term "partnership" rather than "integration," North York's new Director of Education, C.J. McCaffray, made two major proposals.

First, the autonomy of Associated's instructional program and staffing could be preserved by setting up an advisory committee to assist the North York board on all matters affecting the Jewish schools, modelled on the French language advisory committee.

This committee has the responsibility for advising on any matter affecting French language instruction, particularly in the French language schools, and has the right to appeal board decisions against its recommendations to the Languages of Instruction Commission of the province.

Secondly, McCaffray proposed that Associated's insistence on mandatory religious instruction be reconciled with the legal requirement that no child be forced to take religious instruction by establishing "entirely valid and compatible alternative Hebrew options (non-religious) which would pre-

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Baycrest extension offers 'alternative lifestyle' to facilitate the gradual adjustment to aging

By ELIZABETH WOLFE

[Second of two parts]

TORONTO —

The extension to the Baycrest Home for the Aged, a new minimal-care complex including a residential tower and senior adult centre, will provide an alternate lifestyle for elderly persons.

A unique new option is being presented to senior adults who are physically and mentally able to function with few supports. "The extension will facilitate a gradual adjustment to the aging process," said Walter Lyons, administrator of the Home for the Aged.

The complex, performing basic services to alleviate the burdens of daily tasks, will enable residents to maintain a high degree of independence within a community atmosphere. They will be free to participate in recreational and educational activities at the centre, without being bound to regimented programs.

"The extension is not an apartment complex, nor is it a home for the aged," said David Langer, administrator of the extension. Baycrest is trying to create a self-sustaining establishment, one with minimal nursing supervision. It is designed to meet the needs of the "very-well aged," according to Langer.

Consequently, health is a major factor determining admission. Residents must be able to manage without nursing care.

While no set limitations or requirements for admission exist, the extension is primarily intended to accommodate elderly persons presently maintaining their own homes or apartments. Applicants who could remain on their own using day care, meals-on-wheels, household help and/or other services would be considered less urgent than those already utilizing such services and still having difficulty coping with the demands of daily living, according to a Baycrest statement.

Psychological considerations as well as physical capabilities or limitations are important factors determining admissions. Those people who are able to manage a household but who are lonely, isolated, easily frightened, or have a tendency to become depressed, for example, would equally benefit from a protected environment.

"If left on their own these people would start to withdraw, because they don't quite have the oomph to get up and go," said Director of Community Relations Margaret Frewin.

It is hoped the security and protection of the extension and its community atmosphere will help allay fears and loneliness. The support of having people around when one is depressed, and the knowledge that care is available in the event of illness are also important components relieving tensions and anxieties.

"A lot of the programing will be based on doing things for others, establishing a reason to be needed," Mrs. Frewin continued. Getting people interested in others, offering a sympathetic ear, or caring for a neighbor who is ill, will counteract possible feelings of emptiness.

The development of a community atmosphere within the residence, and active participation in the senior adult centre are basic components of the extension. Relieved of the responsibility for many household tasks, residents will have the time and energy to become involved in centre activities, and to develop friendships, Baycrest officials feel.

As this is a new project, unique in Canada, difficulties will arise for which there are no precedents. If the extension is to function, the residence cannot deteriorate into a home for the aged, officials agreed. Therefore, applications will be carefully screened, to determine those who are medically the "least risk," as well as those who are psychologically able to contribute to the operation of the extension. To date, over 250 applications have been received, predominantly from people in their 70s and 80s.

Over the years, the advancing age of the residents will affect their ability to manage within the environment. Baycrest officials are, at present, considering the question of the provision of more comprehensive services for residents should medical or nursing care become necessary.

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On the site of Baycrest's new residence extension, officials discuss progress of the work. From left, they are Walter Lyons, administrator of the Home for the Aged; Sam Ross, chairman of the building committee; David Langer, administrator of the residence and Sam Ruth, administrator of Baycrest. Others on building committee are Irving Waltman, Tom Brown, Alex Grossman, John Daniels, Jack Buchman, Abe Posluns, Daniel Rafelman and Eric Exton. The extension will be a minimal-care complex allowing an alternate lifestyle for the elderly. (Baycrest)

Unique cemetery will be dedicated after 10 years of tough struggling

By LEWIS LEVENDEL
CJN Associate Editor

TORONTO —

After fighting an uphill battle for many years, organizers of the unique Toronto Jewish community cemetery will begin to see their dreams come true on Oct. 12 with the dedication of Pardes Shalom in Vaughan Township, northwest of Metro.

The first phase of the cemetery, operated by Toronto Hebrew Memorial Park, will have 15 acres for 7,000 plots. The initial burial is expected to be in late spring or early summer next year.

All segments of the community will have access to the cemetery, on Dufferin St. immediately south of the Maple Downs Golf Course, without distinction or discrimination, say the organizers. In addition to allocating plots in various sections to the organizations which apply, plots will be sold directly to individuals.

Sidney Freedman, president of Toronto Hebrew Memorial Park, has been working with Ben Schneider, the group's secretary, for 10 years in organizing the 87-acre cemetery expected to serve the community for the next 75 years.

"There's been a vast amount of work that had to be done," said Freedman in an interview. "We've been setting up a structure that has had no parallel. Our goal has been to make the cemetery a truly community undertaking."

Organizers had previously hoped to dedicate the cemetery two years ago. Freedman explained "that it has been a very tough struggle because there are no precedents."

The cemetery was set up to forestall an expected shortage in burial plots in 10 years time and to eliminate past abuses. There are over 100 cemetery organizations in the city, many defunct or without funds, and without the ability to cope with the complexities imposed by the Ontario Cemeteries Act, said Freedman.

The founding organizations of Toronto Hebrew Memorial Park — Beth Tikvah, Temple Sinai, Adath Israel, the Judeaan Benevolent Society and Temple Emanu-El — each loaned $25,000 to the cemetery. The United Jewish Welfare Fund has loaned $200,000.

There's no Orthodox group in the sponsoring organizations. But, said Freedman, "we know when we're operative, they'll reserve space."

The cemetery will be owned by a corporation without share capital. Any surplus in operations will be turned over to the UJWF.

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Abba Eban to deliver address at Israel Bonds testimonial dinner honoring Leon Weinstein Oct. 15

TORONTO —

Abba Eban, who has earned for himself a unique place in his country's history, will be in Toronto on Wednesday, Oct. 15, to deliver a major address at the testimonial dinner honoring community leader Leon Weinstein.

The dinner is being tendered by Holy Blossom Temple and Toronto State of Israel Bonds of which Weinstein was a founder and general campaign chairman. The dinner will take place at Holy Blossom Temple, and will be the occasion for the first Canadian presentation of the highly coveted David Ben-Gurion Award.

Weinstein will join a select few leaders in North America to whom the award is being made in this, the 25th anniversary year of State of Israel Bonds.

As the ambassador to the United States almost from the date of Israel's birth, Abba Eban's eloquence and vision gave the fullest expression to the aspirations of his nation during a very critical period. He achieved international renown during the decade or more in which he was the "voice of Israel" at the United Nations.

In the crucial days of the Six-Day War, Abba Eban's stirring words and pursuasive and forthright approach became known to millions of television viewers throughout the world as he fought for Israel's position in the forum of nations.

As principal speaker at the Holy Blossom Dinner, Eban will present an historic report on the state of affairs in Israel and her pursuit of world peace. Attendance at the dinner is open to

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Anti-Defamation League sues U.S. over Arab boycott

NEW YORK, [JTA] —

The Anti-Defamation League of B'nai B'rith filed a suit in federal court to stop the Department of Commerce from distributing Arab bid invitations containing restrictive trade and boycott provisions. The suit also asked the court to order Commerce Secretary Rogers Morton to release the names of companies that have complied with the Arab request for boycott information including the 44 which the Commerce Department has sent charging and warning letters.

"This is the first time we ever filed suit against the federal government," Arnold Forster, the ADL's general counsel, said at a press conference at the organization's headquarters. Forster and Lawrence Peirez, chairman of the ADL's national civil rights committee, are the group's attorneys in the suit which was filed in the U.S. District Court, Southern District of New York.

Benjamin R. Epstein, ADL national director, noted that although President Ford said last February that the boycott was "repugnant" and that the U.S. government opposes it, representatives of the Departments of Commerce, State and Justice have opposed every one of the some 40 Congressional proposals to strengthen the laws against the boycott.

At Mount Sinai Hospital, Dr. Robert Santalo (left) explains laboratory equipment purchased through funds provided by Leukemia Research Fund. Looking on (from left) are Gerald Turner, hospital executive director, Mrs. Charles Schwartz, president of the fund, and Dr. Sidney Tobin, chairman of the research advisory committee. For story on dedication of research laboratory, see Page 7. (David Groskind photo)

Syria unwilling to make concessions even if Golan Heights returned

By SHELDON KIRSHNER
CJN Staff Reporter

DAMASCUS, Syria —

Syria is unwilling to grant Israel such political concessions as a renouncement of belligerency even if the Israeli army vacates the strategic Golan Heights.

This is the opinion of Salah El Dine Tarazi, a special advisor to the Syrian foreign minister. Tarazi's seemingly intransigent views are highly significant because he is one of the top diplomats in the Foreign Ministry, and his ideas faithfully reflect the tough political line that Syria has always adhered to in its relations with Israel.

Salah El Dine Tarazi

Syria's attitude toward an Arab-Israeli agreement has become of paramount importance in the wake of the second-stage Sinai accord between Israel and Egypt. The thinking in Washington, which has attempted to mediate the dispute, is that Israel and Syria must reach a mutually satisfactory accord in order to forestall the prospect of a fifth Arab-Israeli war.

But according to knowledgeable Western observers, it will be exceedingly difficult for Israel and Syria to come to amiable terms over the future of the contested Golan Heights.

Israel reportedly wants to postpone inevitable negotiations with Syria indefinitely, and public opinion in the Jewish state is generally adamantly opposed to a withdrawal from the Golan Heights, which the Syrians used as a base prior to 1967 to shell Huleh Valley kibbutzim.

The Syrians are as determined to wrest the Golan Heights — which they unsuccessfully tried to do in the October war — from Israel just as some Israelis are intent on keeping it.

If there is to be a settlement between Israel and Syria, both sides will necessarily have to compromise, I told Tarazi as we talked in his office at the Foreign Ministry apartment compound in the exclusive Melki quarter of Damascus.

Tarazi, a thin, austere man, is a key official of the Foreign Ministry.

From 1953-56, he was posted to the United Nations. After that he served as secretary general of the ministry. Subsequently, he was his country's ambassador to the Soviet Union, Czechoslovakia and China. For two years, beginning in 1962, he was Syria's permanent representative at the UN. In 1956 he was again appointed as ambassador to Moscow. Four years later, he took charge of the Syrian embassy in Ankara. Since 1974 he has worked in Damascus.

In the course of our 45-minute interview, Tarazi, 58, made it clear beyond a doubt that Syria will probably not provide concessions to Israel even if she pulls back her troops to the pre-1967 frontier.

I said that in international relations, warring states sooner or later must relent on sacrosanct principles for the sake of achieving a settlement.

But Tarazi, hewing to the rigid Ba'ath party ideology which has guided Syria's leaders for the last decade, declared in no uncertain terms that since Syria has already accepted UN resolution 338 of Oct. 1973 — albeit grudgingly — "we cannot talk about concessions within this context."

Resolution 338, tabled in the closing stages of the Yom Kippur War, reaffirmed UN Security Council resolution 242 of Nov., 1967. The resolution, which called for a "just and lasting peace, in which every state in the area can live in security," was couched in such careful language that it was open to interpretation.

Did that mean that Syria was similarly willing to make some meaningful concessions?

Wearily, Tarazi repeated his contention that his country would not make concessions, and added, "you can't concede your own sovereignty." I admitted that I was puzzled by his statement. Elaborating, Tarazi said concessions "would go against the Syrian constitution" — another cryptic remark he left unclear.

I was far from satisfied with his reply and I pressed him. He scoffed: "The question shows the arrogance of Israel. Occupation of territory is prohibited by the UN charter."

Rebuffed again, I asked him point-blank if Syria accepted the existence of a Jewish state in the region. He refused to answer, even after I repeated the question.

So I asked him whether Damascus was amenable to accepting Israel in its truncated 1947 form. Evasively, he answered: "I can't reply. This is a question for the Palestinians."

He said Syria opposes Henry Kissinger's step-by-step diplomacy and favors a resumption of the Geneva Peace Conference.

And he reiterated the official Syrian position that Damascus will not acquiesce to piece-meal arrangements in the Sinai Peninsula between Egypt and Israel. "A global solution is necessary," he stressed.

Asked to assess the possibility of a fresh Arab-Israeli war, he said: "I am not a prophet, but if withdrawal does not take place and a durable peace is achieved, the danger of war exists. "We want a peace based on justice and rights."

He did not spell out the meaning of a just peace, but warned that if the Palestinians are ignored peace will never come to the region.

Analysing the roots of the Arab-Israeli struggle, Tarazi asserted: "The Jews came to a land that did not belong to them." And he added cryptically: "This comment does not necessarily represent the stand of the Syrian government. These are the views of the people."

"It's not a secret when I tell you that Palestine is an Arab land," he continued. "British policy was responsible for the creation of the Jewish state. This is the understanding of the people themselves."

Tarazi said Israel has not drawn any lessons from the Yom Kippur War. "Unfortunately, Israel did not learn anything," he stated. "The arrogance is still the order of the day."

Asked to evaluate U.S. policy, Tarazi said with satisfaction in his voice that some American senators had begun "to look at the whole picture realistically."

On Canadian policy, Tarazi noted: "We have many points in common. We hope Canadians understand our cause. In the past, there was some pro-Israel sentiment based on misunderstanding."

He did not indicate whether present-day Canadian policy has swung in the direction of the Arabs.

"Personally, I'm an admirer of Trudeau," he said in describing the Canadian prime minister.

Speaking of Syrian Jewry, Tarazi denied that the 4,000 Jews in his country were harassed or discriminated against. "We have said many times there is no discrimination."

Asked why Jewish citizens are barred from serving in the armed forces, Tarazi remarked: "The Jews say they want to do military service, but this is a delicate question."

Asked to explain the restrictive measures imposed on Jews, Tarazi said they were actually meant "to protect" them. He insisted that, contrary to persistent reports, Jews may leave Syria whenever they wish.

"It (Syrian Jewry) is an artificial problem," he concluded. "I can assure you there is no discrimination against the Jews. This is propaganda made outside of Syria."

(See story on Kubovy on Page 8)

World News

Portuguese Jews do not fear future

Jack Winocour has just returned from a week's visit to Lisbon where he has been finding out at first hand how the Jewish community there is coping with the present tortuous progress of the Portuguese revolution. He writes:

LISBON [JCNFS] —

On Sabbath, I attended the service in the Shaare Tikvah Synagogue in Alexandre Herculano street. It is a fine, neo-baroque building, just over 100 years old.

I was warmly received by the lay head of the congregation, Semtob Sequerra, and the ministers, Rabbi Avraham Assor and Rabbi Itzhak Toledano. Sequerra is native-born, while the rabbis both come from Tangier, now part of Morocco.

"Our problems are not those of being Jews, but of being Portuguese," Sequerra, who is a lawyer in daily life, told me rather resignedly after the service.

"There is absolutely no anti-Semitism here. There are 500 of us in Lisbon and 40 in Porto. Our ancient 12th century synagogue in Tomar is maintained by the government as a national monument, for there have been no Jews there since the final expulsion in 1507.

"Most of us are from middle-class families — businessmen, doctors, lawyers. It is because of that that we have natural anxieties for our future and that of our children. But we live in hope."

A few days later, I saw the grand old man of Portuguese Jewry, Professor Moses Bensabat Amzalak. Now in his 83rd year, he is content to remain in Lisbon among his books. He was born there.

Although physically bent by his years, mentally he is lucid and agile.

Formerly rector and professor of economics at Lisbon University, he founded the British Institute in Lisbon and is a CBE, besides holding a host of decorations and honorary doctorates from some 20 countries.

"I have been president of our community for 52 years," he told me. "Always" — this with a twinkle in his eye — "democratically elected. I am known as an Orthodox Jew and honored as such.

"Our institutions flourish. We have classes for our children, shochetim, a chevra kadisha."

He underlined what Sequerra had said. "There is no anti-Semitism in Portugal.

"I intend to remain here. I am preparing myself for a longer journey."

Remembering the past, man walking with his wife to a Tel Aviv shul, carries a gun along with his prayer shawl. It's two years since the Yom Kippur War.

Ex-CIA man tried to warn Kissinger of 1973 war

WASHINGTON [JCNS]—

The former head of the State Department's Bureau of Intelligence, Ray Cline, told the House Committee on Intelligence that he had tried to warn Secretary of State Henry Kissinger of the "imminent" outbreak of the Yom Kippur War in October 1973, but that Kissinger's staff had not wished to disturb him.

Cline said that Dr. Kissinger was in New York when his own staff learned from intelligence agents that Egypt and Syria were poised to attack Israel and that hostilities were imminent.

The House Committee is conducting an inquiry into the performance and function of the U.S. intelligence community following reports of alleged abuses by the C.I.A.

The panel called for intelligence assessments on the Middle East War as well as on last year's invasion of Cyprus by Turkey.

Cline said he could have bypassed the Kissinger staff by placing a personal telephone call to the secretary of state. But he decided not to do so because "of my dismay at the probable results on the structure of government (under former President Nixon) and his (Kissinger's) appointment as secretary of state while he simultaneously held the post of director of the (President's) National Security Council.

Part of the trouble, Cline said, in getting intelligence evaluations to the top for decisions was that they ended up with the same man — in this case Kissinger, who was, and still is, the White House national security adviser, besides heading the State Department.

Earlier, John Wobensmith, a National Security Agency official, said that U.S. intelligence agents had had enough information to indicate an imminent Arab attack on Israel but did not evaluate it properly. This statement was echoed by William Parmenter, chief of the C.I.A. who told the panel that "there was an intelligence failure" just before the 1973 fighting began.

Intelligence sources, he said, did not perceive the growing possibility of an Arab attack in the weeks preceding the outbreak of war.

Israelis pumping oil from Abu Rodeis

JERUSALEM [JCNS] —

The Netivei Neft company is continuing to pump oil from the Abu Rodeis fields in Sinai. Current annual production is a little more than four million tons compared with five million tons during the 1973-74 financial year and 5.4 million tons in 1972-73.

The reduced yield has been attributed to the exploitation of the fields and to the closing of two of three most productive offshore wells accidentally set on fire early last year by a runaway Israeli Hawk anti-aircraft missile.

Output at the third well was resumed when the fire, which raged for about four months, was extinguished at a cost of millions of pounds.

During the last eight years, Israel has obtained a total of about 32 million tons of oil from the Abu Rodeis fields. There are 72 land and 13 offshore wells, with those offshore the most productive.

'No strings attached' to Israeli offer

Arabs offered benefits of farm research

United Nations [JTA] —

Israel has offered concrete proposals to share the benefits of its research in agriculture, irrigation and solar energy with its Arab neighbors "without strings attached and without prejudice to an ultimate solution of the political problems which beset the area."

The proposals were contained in the maiden speech of Israel's new ambassador to the United Nations, Chaim Herzog, delivered at the ongoing Seventh Special Session of the General Assembly convened to discuss a new international economic order.

An anticipated demonstrative walk-out by the Arab delegates and their Third World allies did not materialize when the Israeli envoy mounted the podium. General Assembly President Abdelaziz Bouteflika of Algeria, was not in his chair while the Israeli spoke. He had left the hall shortly before the preceding speaker, the delegate of Senegal, completed his remarks.

Chaim Herzog

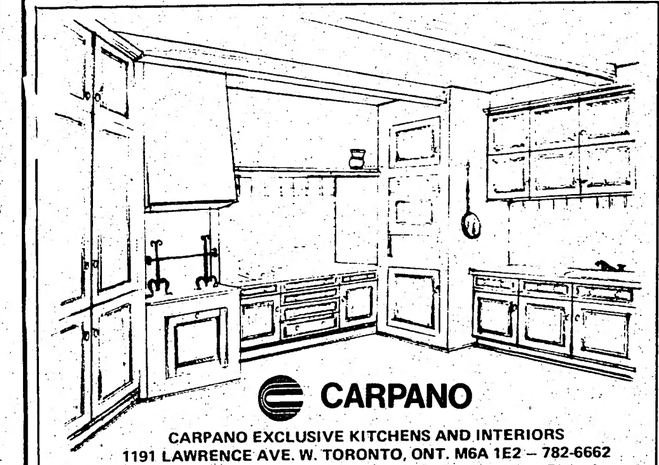
The Israeli envoy proposed the creation of an integrated economic community in the Middle East along the lines of the European Common Marmet. He said that "Israel is prepared unilaterally and without reference to political problems which divide our area...to allow the free passage of goods to our neighbors to and from the ports of Israel."

Sources here said the Israeli ambassador's first speech was deliberately non-political and addressed the subject of the special session in concrete terms in order to demonstrate Israel's ability to contribute to the world community and, hopefully, to avert the usual harassment of Israel in the General Assembly by the Arab states and their allies.

In his address, Herzog said Israel was ready to share the fruits of its research and experience with other countries of the Middle East. He mentioned specifically "drop or trickle" irrigation developed in Israel; the discovery of a high yield, disease resistant strain of wheat by scientists of the Weizmann Institute of Science; the development of solar energy; and the desalinization of sea water and brackish water.

The ambassador noted that at least 50 member nations of the UN are benefitting from Israeli technical and agricultural aid. He noted that by Dec. 31, 1974, 19,356 trainees from developing countries had received training in Israel and 5,411 Israeli experts had been assigned as instructors in developing countries.

Herzog proposed air containerization for transport to and from developing countries, which sources here pointed out, was an original Israeli concept. According to Herzog, "this development can be of enormous potential internationally to the developing countries.



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Aircraft construction

While the majority of the cars in North America still have the body bolted to the frame, the Mercedes-Benz 450SE has no separate body or chassis structure. Its panels are fused into a unit with over 6000 individual electric welds. It is this basic method of construction which allows modern jet aircraft to have the enormous strength necessary while still maintaining their light weight.

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For a full descriptive brochure, with more details and pictures on the 450SE and other models, please write Mercedes-Benz of Canada Limited, 849 Eglinton Ave. E., Toronto, Ont., M4G 2L5.

One final thought. Today, when more than ever everyone is searching for lasting value, a Mercedes-Benz 450SE makes good sense. After all, an automobile which is years ahead of the rest today is far more likely to hold its value while the others are trying to catch up tomorrow.

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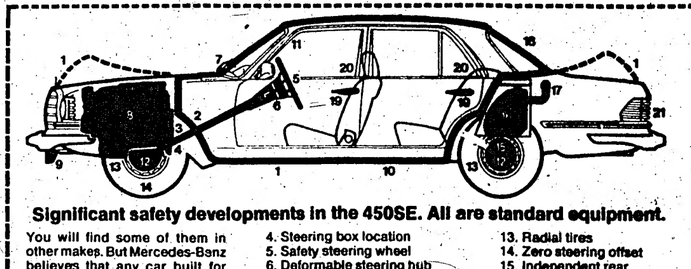

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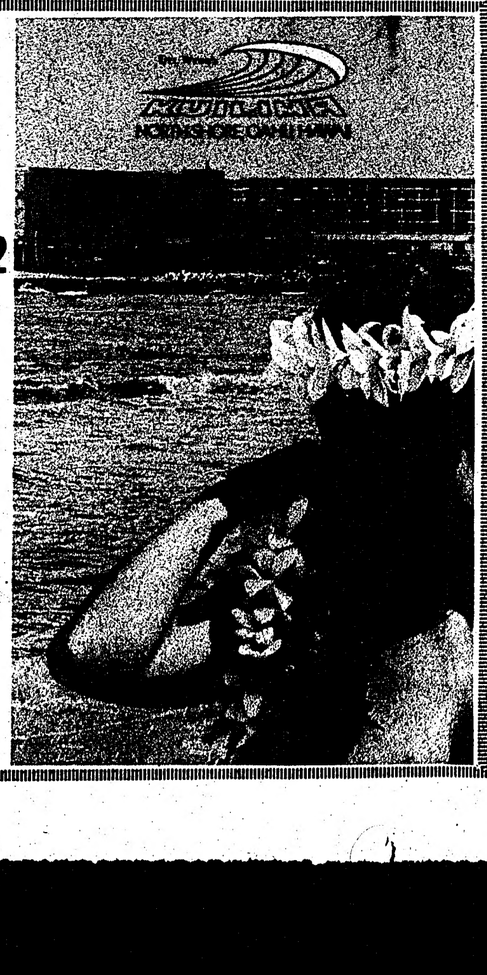

It was a busy Israel Bonds week for Beth Sholom members, with two special pre-Yom Kippur events, which brought Bonds sales to a record total of $450,000. Bonds leaders met Israel Finance Minister Yehoshua Rabinowitz and the following night had "A Night in Israel" program. Standing are synagogue Bonds co-chairman Sam Blank (left) and Norman Grill. Seated are Cantor Ephraim Rosenberg, entertainer Emil Cohen and Norman Shapiro, congregation president, who will be Bonds dinner honoree in November.

JF&CS, family service agencies call for shared dollar formula

TORONTO —

The Joint Committee of the Metro Family Service Agencies called upon the government of Ontario to supplement the voluntary giving for family service agencies in the province by means of a shared dollar formula based upon community need.

At a meeting called to discuss their funding needs, the presidents and executive directors of the Catholic Family Service, Jewish Family and Child Service, Family Service Association and Huntley Youth Services, all of Metro Toronto, wrote an open letter to the leaders of the three provincial political parties calling upon them to state publicly their stand on provincial support for these essential services to families.

"There needs to be a new funding pattern which calls into play a partnership of voluntary and public dollars while allowing these services to retain their voluntary character," states the letter signed by the presidents of all four agencies.

The shared dollar formula will allow the voluntary sector to continue to administer and perform these support services without duplicating government costs.

Praising the efforts of voluntary fund-raising bodies, primarily the United Way, the Joint Committee pointed out that voluntary giving has been unable to keep abreast of population growth. Family service agencies are operating at a level of 65% of their staffing needs. As a result some families are unable to get service at times of crisis and preventive services are inadequate.

The family agencies are engaged in counselling and other support services to the family, young adults and the aged. The combined caseload of all four agencies totals approximately 15,000 families in Metro.

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'Continual public disclosure of Vaad activity essential'

Harris responds to criticism

The following statement on kashruth and the Vaad Hakashruth has been issued by Milton Harris, chairman of Canadian Jewish Congress, Central Region:

By MILTON HARRIS

Because of the public interest in the report of the Consumer Panel of kashruth and in the workings of the Vaad Hakashruth, I have been asked by the officers of Congress to make a public statement about the report, and particularly about allegations of secrecy in the Congress Kashruth program.

First of all, I can tell the community that the general accounts of the kashruth program of Congress are public and are available to anyone who is interested. In summary, for the years 1971-74, the program was self-sustaining (ranging from a $3,555 surplus in 1973, to a $3,813 deficit last year, including Congress overhead — but breaking even for the total four years).

There are, however many matters which cannot be public information and I would like to deal with these one by one.

Firstly, the rabbis of the Vaad Hakashruth will not have their halachic judgment questioned by lay people. Many will not agree with this position.

The payments to mashgichim and other personnel, some of whom are part-time and some full-time, can be given in total but it would be unfair to the employees to make their individual salaries public. It is the unvarying practice in other public bodies to deal with personnel matters in private and there is no reason why Congress should not follow this universal custom to protect its employees. Nevertheless, these salaries have been tabled with the Congress officers and are available to the chairman of the committee, Helen Gross, in confidence.

The total of salaries in this department in 1974 was $137,581.

The fees to establishments for the service vary and are determined by individual negotiation. The overall level of fees has been calculated so that the service will be self-sustaining but without profit and this has been accomplished in the last number of years.

The policy of Congress and the Religious Affairs Division has been to certify as many slaughter houses and retail establishments as possible. However, the rabbis of the Vaad Hakashruth maintain that great care must be taken in giving the COR seal in order to protect the sanctity of the Orthodox Halachic law. Nevertheless, several new establishments have been certified in the last few years —

The main reason for the frustrations within the Consumer Panel, in my judgment, has been the inability to get at all of the cost of koshering and the general pricing of the product at the slaughterhouse, distributor, and retail levels. But consider all of the elements involved in assessing the additional costs of koshering — shochtim salaries, unacceptability of a substantial portion of the animal, mashgichim salaries, overall supervision of the service, the demand of the Jewish consumer for only the highest quality meats, the rejection of a high proportion of ritually-slaughtered meats and the consequent sale of this to the general consumer at the non-kosher price, etc., etc. As well, what additional mark-ups are required to justify a separate and limited market department — obviously, if the kosher food product is not profitable to everyone involved there will not be anyone supplying the consumer.

Is it possible to get at the cost? And if it is possible — is it important? — In my view, it is not!

I do not believe it would be possible even for government agencies with all of their powers of coercion to ascertain specific koshering costs — and who would determine reasonable mark-ups?

In a free enterprise economy prices are established through the competitive process and competition is enhanced by the dissemination of comparative prices. In my judgment, this is a much more effective way to bring prices down than the futile search for costs in a community where there is no power to control prices — indeed, any attempt to fix prices would undoubtedly be contrary to the laws of the land.

This is the conclusion that the Consumer Panel finally came to, and they chose to publish comparative prices, naming stores, products, and prices.

The Consumer Panel has a continuing mandate from the Congress Regional Executive to publish comparative prices on a periodic basis. I hope that divisive public attacks on the panel by some of its own members will not sap its morale to the extent that they will not follow up on this very useful activity.

It also should be said that the Consumer Panel Report was presented to the regional executive and all of these issues were discussed. Every opportunity was given at that meeting for any member of the panel to freely make her dissent known to the executive meeting. None chose to do so. The first indication I personally had of this dissension was through **The Canadian Jewish News.**

This whole furor has pointed up the need for more public information and the kashruth department of Congress has set up a kosher information program, under Cynthia Gasner.

This whole issue has served to open the doors of an aspect of our community which has hitherto been a complete mystery to most. It is my belief that continual public disclosure in a program such as this is essential if it is to have the confidence and support of our community.

The community can be assured that Congress will continue to respond to the needs of our people for information on programs supported by the public.

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Unusual relationship deserves praise

Cuba displays respect for its Jewry, although adhering to pro-Arab policy

Lavy Becker, honorary national vice-president of Canadian Jewish Congress, was recently in Cuba on a six-day mission to examine the structure and institutions of the miniscule Jewish community. The impression we come away with after reading his report is that, while Havana adheres to a firm pro-Arab policy, the Cuban government does whatever it can to facilitate a normal Jewish life for the 1,000 or so Jews who still remain in Cuba.

Cuba's attitude toward its Jews merits mention — and praise — because all too rarely does a Communist state respect or encourage Jewish cultural or religious rights and aspirations. In Cuba, as Mr. Becker writes, the government's "relationship to the Jewish community is so unusual as to deserve not only recording, but the gratitude of Jews everwhere."

Citing examples, Mr. Becker tells us that although there are five synagogues in Havana, the community is not in need of more than two. The government, he says, could well have nationalized the remainder but instead arranged to rent them, thus helping to defray the maintenance costs.

Referring to education, Mr. Becker discloses that the Cubans paid the salaries of two Hebrew teachers until their retirement. Since Jewish education is not the obligation of the state anywhere in the world except in Israel, the Cubans could well have adopted that line of reasoning as well, he remarks. The surprising thing is that they did not.

Furthermore, the government all but bent over backwards to accommodate the community on kashruth, and displayed understanding in allowing the Jews a special licence to receive large quantities of Passover foods.

One of Mr. Becker's most interesting revelations concerns Zionist activities. Despite an anti-Israel foreign policy, Havana permits the Zionist Federation of Cuba to operate without hindrance. It is truly hard to imagine such tolerance, for example, on the part of the Soviet Union or East Germany.

Revealing that the community's multi-lingual library has some 10,000 books, Mr. Becker relates an amusing story about a Cuban who borrowed the **Protocols of the Elders of Zion** and returned for additional anti-Semitic literature. In spite of his strange requests, the man was courteously treated and, as Mr. Becker puts it, "he is now a philo-Semite."

In a self-deprecating comment, Mr. Becker, who is also a Reconstructionist rabbi, marvels how 1,000 Havana Jews can remain actively and positively Jewish without "the guidance of a rabbi." He answers his rhetorical question by remarking that the community "does not feel bereft." That is certainly food for thought.

Yet, in the final analysis, intermarriage, emigration and sheer attrition have all had the effect of reducing the size of the Jewish community, which once numbered 12,000. According to Mr. Becker's statistics, one-third of the Jewish families are mixed.

He does not say so in as many words, but unless the community is replenished from abroad, which is highly unlikely, Cuba will be an island without Jews within a generation or two.

Offensive version of Passion Play changed by Bavarians at long last

Five years from now, the Oberammergau Passion Play will shift its focus from the Jews' role in the death of Jesus to that of Lucifer, a gratifying climax to a campaign aimed at ridding the play of its anti-Semitism. The offending version written in 1860 will be dropped in favor of one written in 1750 which makes less mention of the Jews and blames Lucifer for Jesus' death.

Nearly nine years ago, the American Jewish Congress launched a campaign of international proportions to bring about removal of the anti-Semitic references in the Passion Play, which is produced by the Oberammergau villagers of Bavaria every 10 years. The 1970 version was little better than the original, but the AJC, aided by church groups, continued its efforts to have the offending script changed.

Recently, the town fathers of Oberammergau decided to change the script for the next presentation in 1980. The decision was greeted with deep satisfaction by both Jewish and Christian leaders. It should be stressed that it was never a question of seeking to suppress a celebration of the passion of Christ, but rather it was opposition to a century-old discredited libel against the Jewish people.

While welcoming the change, Rabbi Leon Klinicki, director of the Anti-Defamation League of B'nai B'rith's Jewish-Catholic relations, points out that in medieval times, Jews were charged with being agents of the devil, and some texts even referred to Jews as the children of Lucifer.

It is to be hoped that the elders of Oberammergau have not merely exchanged one set of anti-Semitic references for another equally unacceptable.

If anyone has doubts as to the truth of the claim that the current version of the Passion Play is a libel against Jewry, we have only to refer to what a world figure had to say about it. Thirty-three years ago, the newly-appointed director of the play received words of praise for the 1860 script.

"...it is vital that the Passion Play be continued at Oberammergau for never has the menace of Jewry been so convincingly portrayed as in this presentation of what happened in the time of the Romans..."

The writer of the letter was Adolph Hitler.

Unco-operativeness charged

U.S. government increases effort in Nazi war criminal investigation

Rep. Elizabeth Holtzman (D., N.Y.) has complained to Henry Kissinger about what she called the State Department's "continuing failure to co-operate" with the immigration service on investigating some 50 Nazi war criminals now living peacefully in the United States. In a letter to the Secretary of State, Congresswoman Holtzman accused State Department functionaries of having refused to co-operate with immigration officials regarding an enquiry into the backgrounds of these criminals.

Coincidently or not, the U.S. government has stepped up its heretofore lagging efforts to track down and bring to justice these nefarious men. The latest case involves the attempt by a U.S. Attorney in Detroit to revoke the citizenship of Rumanian Orthodox Bishop Valarian D. Trifa, of Grass Lakes, Michigan.

Although the Rumanian Orthodox Episcopate of America adopted a strong resolution backing the archbishop, and pledged to aid him in his defense against the Department of Justice, the U.S. government has not been deterred from moving against him. Trifa will be charged for falsely denying his membership in the Rumanian Fascist Iron Guard organization and for participating in progroms in 1941.

Trifa, 61, who was granted American citizenship in 1957, was a one-time ring leader of the Rumanian Christian Students movement which the U.S. government, in its suit, described as a section of the notorious Iron Guard — the Rumanian equivalent of the German SS. According to the government, Trifa "did advocate the killings of Jews and Masons and did participate in the activities commencing on or about Jan. 21, 1941 which resulted in the murder of Jews and destruction of property."

For the record, the date of the pogrom coincided with a violent Iron Guard uprising in Bucharest during which scores of Jews were killed in a mock ritual kosher massacre in a slaughterhouse. Thanks to eye-witness accounts, the government was able to obtain graphic recountings of looting, rape and murder, and Trifa's complicity in these high crimes.

Despite the overwhelming evidence favoring a conviction, a prolonged and complex case that may last for years is expected. However long the trial may take, we trust that Valarian Trifa will be found guilty, deported to his homeland and there be judged for crimes against humanity.

Among Kuneitra's ruins, resident's query on chance for peace 'impossible to answer'

By SHELDON KIRSHNER
CJN Staff Reporter

KUNEITRA, Syria —

Eight years ago, this was a thriving city with a population of some 50,000.

Today, two wars later, there are only 11 civilians left here and Kuneitra is totally in ruins and, in effect, a ghost town.

The Syrians say with much defiance and bitterness that they will not rebuild Kuneitra until the Israelis have withdrawn from the contested Golan Heights. They also say they will fight a fifth round to regain the Golan Heights.

For the smouldering Syrians, Israel's most implacable enemy, the destruction of Kuneitra was an evil and deliberate act, a prime example of "Zionist aggression." They claim the Israeli army bulldozed and dynamited the buildings in the town before it was returned to Syrian control after last year's disengagement accord.

Replying to Syrian charges, the Israelis assert that Kuneitra was unavoidably destroyed by the opposing armies during the Six Day War and Yom Kippur War.

It is a one hour drive from Damascus to Kuneitra. And although the whole region from the low-lying capital to the buffer zone near Kuneitra is reportedly heavily defended by the Syrian army, I did not see much military traffic.

When I was last in this rugged area, a war, the Yom Kippur War, was being fought. The Israelis and Syrians were locked in fierce battle. As I watched tank and artillery shells throw up thick columns of dust, I had a strange desire to see what lay at the end of the Kuneitra-Damascus road.

We were not permitted to go up the road with the Israeli tanks and armored vehicles that were pushing ahead under a whining hail of shells, bullets and rockets. The Israelis would not let us accompany them to an obscure village named Sassa, which the Syrians held with steadfast determination. Now, some two years later, I found myself near Sassa again, under quite different circumstances.

Sassa, the furthest penetration point of Israeli armor in the 1973 war, is tranquil, today while the buffer zone manned by Austrian UN troops is equally peaceful. Shepherds have returned to care for their flocks of sheep, and the only reminders of war are the blackened hulks of tanks and halftracks.

The Syrian town of Kuneitra on the Golan Heights is nothing but a shattered ghost town. Damascus claims Israel willfully destroyed it, but Jerusalem denies the charge. (CJN)

Waddad Nassif is one of the few civilians living in Kuneitra. (Kirshner photograph)

Adil, my guide from the Ministry of Information, termed the destruction of Kuneitra "Israel's most stupid mistake of the war." He argued that if it had not been leveled, the Syrian government would have permitted its inhabitants — who languish in refugee camps outside Damascus — to return and thereby heighten the chances of peace.

Gazing at the flattened buildings, I remarked that it was unlikely the Israeli government could have committed such a self-defeating blunder. Relenting, Adil said perhaps a local commander had made the decision.

Ironically, the Israelis may have overheard our conversation. We were standing only 100 yards away from their front-line positions. Adil thought he was being sarcastic when he said it would be funny if the Israelis started shooting at me, a Jew.

It is quiet in Kuneitra, so quiet that only the rustle of the wind and the occasional chirping of birds interrupt the eerie silence. At first glance, it is hard to accept the fact that a fifth-Arab Israeli war may probably begin in this area.

Except for a dozen or so Syrian policemen and a few civilians, Kuneitra is abandoned and bereft of life.

Wadded Nassif, a charming old woman who speaks English with a quaint British accent, lives here. "I never pay attention to time," she said merrily. "If I did I couldn't have lasted."

Amazingly, she has lived in this shattered town for eight years now, all alone with her cats and chickens. Her husband died some years ago and her only son resides in Damascus.

Wadded works and sleeps in a low, one-storey concrete structure protected by a high stone wall and surrounded by thorny rose bushes and shade trees. When you are inside her courtyard, it is deceptively easy to forget that you are in Kuneitra, a twice fought-over town.

In the course of our half-hour conversation, we talked about many subjects — her life and her political views. She was eager to recall her childhood in Cairo, but grew weary of discussing the current situation in the Middle East.

"Politics!" she said with contempt. "Look around and you will understand the meaning of politics."

Abruptly, she stopped talking. "My cats and chickens, they're the only ones not involved in this madness," she said, referring to the conflict in the region. "Is there any hope for peace?"

Amidst the ruins of Kuneitra, it was impossible to answer Waddad Nassif's plaintive question.

Next week: Palestinian Refugee Camp and Remembrances of spy Eli Cohen.

As a result of long association with Adath Israel

Rabbi Schild says his views have been liberalized

TORONTO —

Rabbi Erwin Schild of Adath Israel says social association with his congregants, "most of whom are much less observant, has had an eroding effect" on his Halachic strictness.

This is just one of many forthright statements made by the rabbi in answering a questionnaire from the magazine, **Conservative Judaism.** He is one of 28 North American rabbis whose answers are reported in a symposium on the congregational rabbi and the Conservative synagogue in the winter issue of the magazine.

Rabbi Schild, spiritual leader of the North York synagogue for 28 years, emphasizing that Halacha is crucial and essential to Judaism, reveals that his theological beliefs and attitudes have changed "from what was a fairly liberal Orthodox position to a liberal theological outlook that I probably share with many of my Conservative colleagues...

"I am not prepared to concede that Halacha is less obligatory in terms of personal Jewish conduct because I explain its origin in historical rather than supernatural terms."

Admitting he is less strict in some areas than he used to be at the time of his ordination, he believes he'd rank among the more observant if his colleagues' Halachic compliance were statistically compiled.

According to the conclusions of the rabbinical survey by the magazine, the Conservative rabbi is "more traditional, more observant and more experimental than their congregants," but have also become "more liberal both in attitude and in pattern of observance as a result of their contract over a period of years with their congregants."

Rabbi Erwin Schild

An introduction to the 28 published articles says the symposium presented "a somewhat hopeful picture in which rabbis are frequently experimenting with new techniques and contemplating new programs to meeting changing circumstances."

Replying to the question 'In your own synagogue, in which programs and religious services would you participate if you were its rabbi?,' Rabbi Schild states: "Regrettably, most of the programs of our synagogue are not aimed at Jews of my educational background. Nevertheless, if I were not its rabbi, I would probably attend some of the educational programs of my synagogue. I would probably worship there, too, because of my general commitment to the Conservative synagogue, if not because it fills my personal devotional needs. The same commitment would move me to be generally 'active' in the congregation."

The rabbi also says he has found the warm relationship with his congregants especially rewarding, "particularly the privilege of being able to touch and influence significantly the lives of at least a number of individuals." He expresses gratification for spending his entire career at Adath Israel and witnessing its growth from 175 to 900 families.

He admits to enjoying preaching, pastoral work and even successful fund-raising, but "purely from the point of view of personal inclination, I least enjoy work with children."

Regarding his synagogue's education program, he would modify the school's curriculum which emphasizes Hebrew language in the direction of the old-fashioned translation method — teaching a passive knowledge of the language inductively, emphasizing texts, and relegating spoken modern Hebrew to a special subject. He would emphasize subjects relating to modern Israel.

About womens' rights in the synagogue, he says they have achieved 'civil rights' in Adath Israel, "but there is no strong agitation to change the status quo as far as religious rites are concerned."

Answering a question on the challenges facing the synagogue, he says in larger communities, such as his, "we must prepare ourselves to counteract the tendency to set the financial needs of the synagogue in favor of community-wide fund-raising scheme such as UJA."

From his personal experience, he declares the rabbinate is detrimental to the enjoyment of normal domestic life during the rabbi's earlier years when children are young because of the tremendous demands made on the rabbi's time and energies. However, in a later stage, the rabbinate may enhance the enjoyment of private life, he continues.

"I am fortunate in that my wife is involved in the congregation not as a rebbitzin, but as a person. Otherwise there might be severe problems."

Fast redress for accident victims ensured

By NECHEMIA MEYERS

REHOVOT —

Despite fierce opposition from lawyers and insurance companies, Israel's Knesset has passed a law guaranteeing swift compensation for victims of automobile accidents, regardless of whether or not they were at fault.

There are, to be sure, limits to this compensation, which the accident victim receives from the insurance company of the other driver. After his medical expenses have been covered, he can obtain no more than IL. 100,000 ($15,000) in damages for pain and suffering and, if he is unable to work, a monthly payment in lieu of income which cannot exceed three times the average national wage, even if his income was higher than that at the time of the accident.

The major advantage of this system, which will go into effect on Sept. 25, 1976, is that the person injured will no longer have to wait for several months or even years to receive help, as has been the case until now, because hitherto responsibility for the accident had to be established in court before compensation could be discussed.

Henceforth, payment for medical costs and living expenses (if required) will begin within 60 days of the accident. Afterwards, the amount of damages to be awarded for pain and suffering will be determined by the judiciary.

Insurance companies have strenuously opposed the law because they claimed it would require a massive increase in premiums (up to 400%) and perhaps might force them out of the automobile insurance business altogether.

Lawyers have opposed the law, or so bar association ads said, because it would "deprive accident victims of their basic rights." And, indeed, it will mean an end to the IL. 1-million ($150,000) settlements sometimes obtained in the past.

Cynics, however, suggest that the lawyers have really been concerned by the fact that their own fees, calculated as a percentage of the settlement, will be adversely affected. Not only does the new law limit the size of settlements, but it also limits what the lawyers can charge their clients: eight per cent of the settlement if the case is settled out of court; 13% if it is brought to trial. Moreover, all the lawyers who have specialized in the assessment of blame in traffic accidents will find their expertise is of no value.

Perhaps the sharpest controversy over this legislation took place between the bar association and plain spoken Supreme Court Justice Zvi Berinson. Departing from the judiciary's usual above-the-battle stance, Berinson accused lawyers of opposing the law because they wanted to get rich at the expense of accident victims. This, in turn, prompted a demand from the bar association for his resignation on the grounds that he should no longer be permitted "to pass judgment on the lawyers he has attacked."

Most observers have welcomed the law, perhaps the most advanced of its kind in the world, both because it will provide immediate help to accident victims and because it will free the overburdened courts to deal with other matters. However, there are grave doubts as to whether the economy will be capable of bearing the costs involved, which are bound to be considerable in a small country where, over the last 25 years, 8,000 people have been killed and 300,000 injured in automobile accidents.

ask the rabbi

In days of Temple people worshipped by private prayer

In the days of the Temple, where did Jews living far from Jerusalem worship since, I believe, there were no synagogues then?

The origin of the synagogue is still shrouded in obscurity. According to many scholars there is some evidence that there were synagogues, or places very much like them, during the whole of the second Temple period all over the holy land.

But it is certain that there were no synagogues during the period of the first Temple so your question is still pertinent. The simple answer is that people offered private prayers.

The vast majority of prayers found in the Bible, for instance, are the private prayers of individuals in times of need.

The great Maimonides remarks that while the obligation to pray daily is biblical, the times of prayers and their order and form are rabbinic. This is only another way of saying that the synagogue and synagogue worship is a later development in Judaism, but, naturally, one of tremendous significance.

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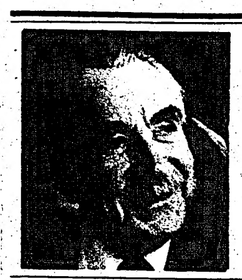
Relationship of man to man ignored

Adult education neglects crucial area



By J.B. SALSBERG

It seems to me that our religious and secular Jewish educational institutions, commissions and committees have, in their zeal or competition, jumped the cultural gun this year. Promptly after the blowing of the Shofar on Rosh Hashanah and without even waiting for Yom Kippur, our professional and lay people launched their respective adult educational programs for the winter of 5736 (1975-6).

As a minor participant in the process that goes under the general title of adult education, I am in a position to observe the intensity of the winter offensive that was planned all through the summer months and that is getting under way even while the lawns are still green, while the trees still luxuriate in their unfaded foliage and while the golf courses are still filled to capacity. One feels like announcing the offensive with the blaring of trumpets and the passionate racetrack cry: "They're off!"

If one is to judge by the highly publicized programs and the frantic efforts of the late-comers in the field of Jewish cultural programming, the coming season promises to surpass all others. According to the well and neatly arranged programs we will, literally, excel ourselves in the dissemination of knowledge of Torah, Judaism, Yiddishkeit, cultural heritage, current Jewish affairs and, as an extra bonus, a hefty dose of mankind's general achievements on every conceivable front that interests you or your study group. (Even cut-rate department stores couldn't beat such a package, says my uncle Eliezer.)

But, joking aside, all this is a praiseworthy development. If there has to be competitveness in our camps then let it be in the field of education. And while I would not suggest that at the end of this year's cultural offensive our Canadian Jewish communities will become second Yavnehs, they will at least not be worse than they are now — and that's positive enough in this day and age.

But my good uncle Eliezer is far from happy over the development and he has transferred some of his scepticism to me, too.

As he pointed out, adult education is, of course, no new concept in Jewish life. The Beth Midrash — the house of study — was, physically and spiritually, an adjunct to the synagogues of Eastern Europe for centuries. While the Beth Midrash (or Bes Medrish as pronounced in that part of the world) was also used for week-day services its main function was to provide the space, the books and the atmosphere for study.

That it was an exclusive male territory goes without saying. But in the winter evenings many of the adult males of each shtetl would gather in the Beth Midrash to learn or, at least, to listen. They listened to interpretations and elaborations of the difficult as well as the simpler tracts. Or they were fascinated by the moral lessons that were illuminated by others.

Uncle Eliezer stressed that the Beth Midrash of earlier times, and it may be compared with the present day adult education centres, strove to uplift the average Jew by its strong emphasis on the moral and ethical behavior of the individual as the criterion of man's value on this earth and, even more so, in the hereafter.

"It had a strong effect on the behavior of the people," says my uncle. "So much so that even when they acted unethically they knew that it was wrong, they knew that it was an 'aveyra' (something forbidden) and they sought atonement for the misdeeds."

Uncle Eliezer thinks that the adult educational programs of today neglect the crucial question of the relationship of man to man — an area in which, he thinks, we are especially weak and vulnerable these days...

I promised my uncle that I will give reflection to his thoughts and feelings about our adult education activities and I do so.

To give more concrete expression to his ideas I venture to suggest to our program arrangers to highlight a course on Amos and the other prophets of social protest. (Amos had something to say about avaricious land ownership. Our scholarly Reb Nachman Shemen could very easily provide the substance for such a course.)

I would also suggest a course in Jewish humanism as expressed in our modern Yiddish literature. Or how about a course on the last great Musar movement in Jewish life — the movement that was headed by Reb Israel Salanter? It would be a fascinating course and could easily be prepared with the aid of the scholars in the U.S. Rabbinic seminars.

Wouldn't such courses be the most precious components of any adult education program in all our communities at this time? They would. So why not?

Risky humanitarianism of Danish people saved 98% of nation's Jewry from Nazis

Landmark Events In Our History

By ROCHELLE CARR

TORONTO —

The officials of Copenhagen's Jewish Community Centre placed an emergency phone call to Denmark's Foreign Minister, Niels Svenningsen. Their office had been broken into by Germans and records of their members' names and addresses stolen.

On Sept. 17, 1943, the Foreign Minister complained to Hitler's chief representative in occupied Denmark, Werner Best. The German official assured him there was nothing to worry about. He lied.

For a variety of reasons, from the time the Germans invaded the lovely Scandinavian country in the early hours of April 9, 1940 until the fall of 1943, Danish Jewry, by and large, did not share the abysmal fate that befell co-religionists in other Nazi-occupied lands. The German policy of making sure Europe was truly "Judenrein," eventually forced the Third Reich to take note of the 8,000 Jews living in Denmark and place them, too, within the barbarity of the "final solution."

In Denmark, the Germans would not succeed. While the world was caught up in the madness of war, a chapter in history was being written whose beautiful message would reverberate throughout all time as an example of man's humanity toward man.

Through the efforts of the Danish people, from the 70-year-old king in his palace to the fishmongers of the wharf, approximately 98% of the Jews, both the Danes and those who had arrived from other occupied lands, would be saved. (Many of the Jews and the Danish Christians trying to save them, who were caught and sent to concentration camps, survived because of the persistent pressures placed on the Germans by the Danes.)

The Germans decided to round up the Jews (95% lived in Copenhagen) on the night of Oct. 1 and 2, Rosh Hashanah. Word of the impending "Aktion" leaked out and immediately the Danes went to work. There is a prodigious list of Danish Christians who ran to their Jewish friends and of strangers who sought out people with Jewish-sounding names, to warn them.

And there is an equally long list of Danes who hid Jews during and after the night of the round-up, until they could be smuggled across the waters, in the approximate 1,000 crossings to neutral Sweden. (Of the 17,000 refugees in Sweden from Denmark, over half were non-Jews sought by the Nazis, who were similarly saved.)

According to schedule, the Nazis pounded on the doors of Jewish residences, but to no avail. So unsuccessful was their operation that, on Oct. 3, a frustrated and infuriated Adolf Eichmann rushed to Denmark to see what went wrong.

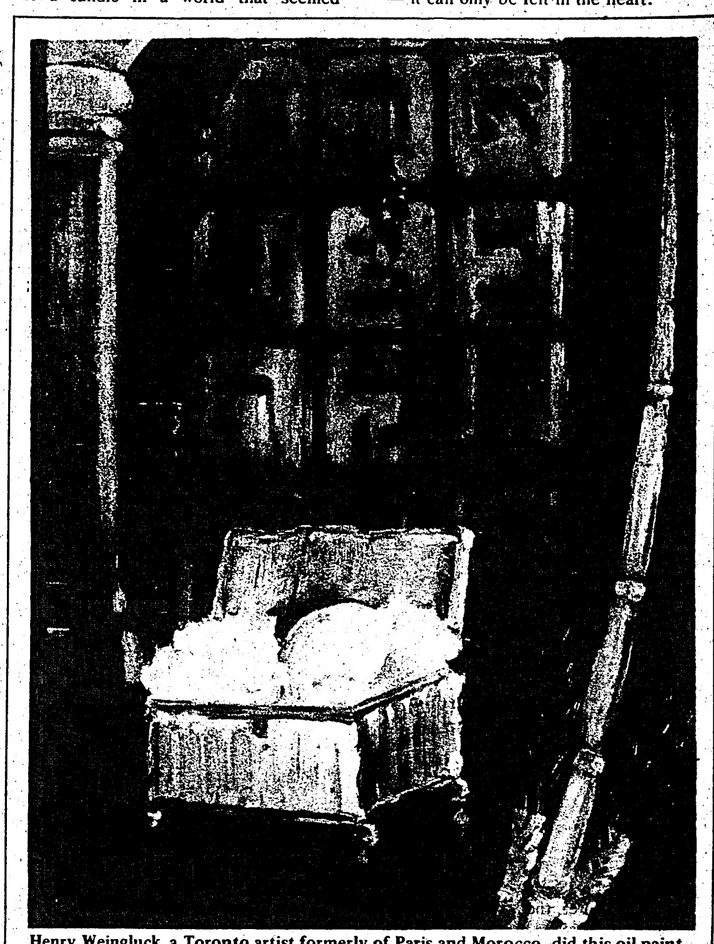
So successful were Danish efforts that names like the Lyngby School, Mogens Staffeldt's bookshop and the Bispebjerg Hospital where the Jews were hidden, and names like the coastal towns of Snekkersten, Moen and Elsinore from where the Jews secretly boarded all types of boats for their trip to Sweden, would shine like a candle in a world that seemed darkened with evil.

The Bible, in Genesis 4:9, asks: "Am I my brother's keeper?" In the midst of a barbarity beyond belief being perpetrated in modern times, the Danes answered the question for all mankind — yes.

* * * * * *

POSTSCRIPT: For Canadians, this heartwarming story now has additional poignancy. The present Danish consul in Toronto, Lief Donde and his wife were, as children, two of the Jews whose rescue is told in this week's Jewish history column.

The historic as well as the personal significance of this, defies the written word — it can only be felt in the heart.

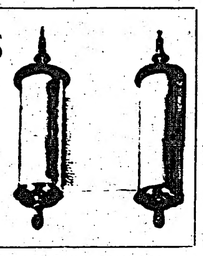


Henry Weingluck, a Toronto artist formerly of Paris and Morocco, did this oil painting 25 years ago. It shows interior of a synagogue, its mosaic window and lulav and etrog in a box. The Moroccan Jewish community, now numbering approximately 50,000, has a rich history. Most Moroccan Jews now live in the Jewish state.

Important mitzvahs of Succoth

Succah, lulav, etrog are indescribably holy

sparks from the torah



By RABBI MEIR GOTTESMAN

Succoth 5736/ Kohelet/ Hoshano Rabba.

Here are a few peppers to hang up in the succah...

* * * * *

You can't keep a good man down... The Kotzker Rebbe would sit in his succah even when it rained. "Rabbi," his Chassidim asked, "isn't the law that when it rains a Jew is forbidden to sit in the succah?" The rebbe laughed — "if when a Jew sits in a succah he can even notice the rain, he's better off outside..."

* * * * *

It is strange, though... Why was the Ribono shel Olam so uptight that if it rains or it gets uncomfortably cold that a Jew must leave the succah — what difference does it make to Him? But it teaches an important thing... A Jew is supposed to sit in a succah not just with his chair — discussing politics or **Jaws** — but with his brains. Sitting in a succah is like sitting in the Holy of Holies — **"l'ma'an yaid'u dorosaychem**...stay in the succah so you should meditate on My greatness," the Almighty said. But if a person's teeth are chattering, or his soup tastes like ice tea because of the rain, how can you concentrate... The succah just becomes a bus shelter... (Chidushay Hareem)

* * * * *

An **etrog** is more than a lemon with a college education. There are tzadikim who can look at an etrog, and see what's going to happen the coming year — because, spiritually, it is a miniature globe. There's even an opinion that the tree of Knowledge that Adam ate from was a citron.

But the Ribono shel Olam had something else in mind. If you nibble on the wood of an etrog tree, it has the same taste as the etrog fruit — **ta'am altzo u'piryo shaveem**... The Almighty said, "I like it when the branches and the fruit are alike. What good is it when the grandfather goes to shul every day, the son every month, and the grandson does me a favor and comes Rosh Hashanah. Make sure your offspring is like your roots — beautiful, not sappy... (Drashot el Ami)

* * * * *

Thank G—d for Canada. There are few places outside of Israel where a Jew feels secure these days. But we've always had this problem... During Hallel, we **shukkel** the lulav and etrog in all four directions, then up and down, and cry — **"Anah Hashem, Hoshee'a Na** — L—rd, please help us!" What's all the pointing about? — But we say to the Ribono shel Olam, "listen, where you scatter us to the four corners of the earth, even when it's an "up" country — supposedly civilized and advanced — we tremble and pray that they don't suddenly declare open hunting season on Jews. Help!..." (Knesset Yisrael)

* * * * *

It doesn't pay to overdo anything — even having a wild time. Didn't Solomon say — **"li'sechok omartee m'hullal** — I said laughter is madness..." But between you and me, what's so bad if a person walks around the whole day telling himself jokes? But there was once a poor Jewish comedian who cried to the saintly Rabbi Pinchas of Kuritz, "I make the whole world laugh, why can't I make a decent living?"

The rebbe explained — "on Rosh Hashanah, G—d decides how much everyone is going to make during the year. But do you think He does it in dollars and cents? What He does is decide how much enjoyment everyone is going to have... But you use so much of your enjoyment budget on laughing and funny stories, so you lose out when it comes to getting paychecks..." (Sipuray Chassidim) The only guaranteed, interest earning, laughter is when we rejoice with the L—d...

* * * * *

Let's not blow Succas. The first two nights, every Jew should eat something in a succah, and the rest of the week, as many regular meals as possible. Because of Sabbath, we begin benching lulav and etrog on Sunday, when no one is working. Ten pages of **The Canadian Jewish News** would not be enough to describe how holy the mitzvah of lulav and etrog is. If you have a problem getting either a succah or lulav or etrog, call me either before Yom Tov or on Chol Hamoed...

May we all be worthy to sit in the great succah of Leviathan, when peace will reign on Israel, and together may we dance out to greet the holy Messiah, amen. Good Yom Tov and Shabbat Shalom.

Please note our Sparks from the Torah TV schedule: *Metro Cable, Mondays at 7:30, Wednesdays at 5; York Cable, Tuesdays at 8; Willow Downs Cable, Tuesdays at 8:30; Keeble Cable, Thursdays at 8.*

Arab world bitter over Sinai disengagement accord; probable result will be increased pressure on Israel

By S.K. LAZAROV

The new Sinai disengagement accord has split the normally divisive Arab world as no other single event since the Syrian invasion of Jordan in 1970.

Observers who remember this foolhardy military expedition, as well as Egypt's dramatic acceptance of a ceasefire along the war-scarred Suez Canal in 1970, are struck by the discord and divergent range of opinions which Henry Kissinger's second-stage Sinai pact has unleashed in Arab capitals from the Mediterranean Sea to the Indian Ocean.

Although President Sadat and his closest advisers expected flak from Libya and the PLO, and got it with a vengeance, they were not really prepared for the lurid reactions the agreement triggered in Syria and Jordan.

The Syrians, standard-bearers of Arab nationalism, termed the accord a defeat for the Arabs, and furthermore, called it "strange and disgraceful." **Al Baath,** the mouthpiece of the ruling Ba'ath party, charged President Sadat with "sacrificing the blood of thousands of martyrs" who fell in the October war. The Syrians were so enraged by Egypt's political concessions that President Hafez al Assad refused to receive the Egyptian vice-president when he visited Damascus.

If the rabid Syrian backlash was all but predictable, few in Cairo were ready for the Jordanian reaction. Jordan, one of the more moderate Arab countries in the Fertile Crescent, was cool to Henry Kissinger's diplomacy because of the belief that the American Secretary of State had overlooked Amman's vital interests in his quest to win over Egypt.

Disappointed by American policy, King Hussein intensified his efforts to forge a political and military alliance with his erstwhile enemy, Syria, whose army and air force attacked northern Jordan in the wake of the civil war in the Hashemite Kingdom.

Despite past differences and ideological discrepancies, King Hussein and President Assad have reason to unite. Both think the Americans are not working hard enough to secure further Israeli withdrawals elsewhere in the occupied lands and both fear an Israeli military offensive on Damascus through the northern tip of Jordan. Syria, adamantly opposed to step-by-step diplomacy, prefers the resumption of the Geneva Peace Conference to hash out all the outstanding issues between Israel and the Arabs/Palestinians.

Understandably, Cairo reacted to Syrian and Jordanian broadsides with a mixture of scorn and caution. President Sadat disclosed he had turned down a reported Israeli offer to evacuate all of Sinai in return for ending the state of war with Israel. He said he had done so to protect wider Arab interests. It was Egypt's way of rebutting widespread criticism that the Sinai accord had removed Egypt from the military confrontation with Israel for at least the next three years.

The net effect of the acrimony now sweeping the Arab Middle East will not benefit Israel, for inevitably a hardpressed Egypt will ask the U.S. to exert pressure on Israel to negotiate with Syria and Jordan over the future of the Golan Heights and the West Bank.

In the end, Israel cannot gain by inter-Arab feuding. In time, the Egyptians — and the Americans — will probably succeed in forcing Jerusalem out of the occupied territories sooner than anyone in Israel now thinks.

President Anwar Sadat

Letters to the Editor

Toronto Pirchei Choir concert enlightened Reform Jew

Dear Editor:

It gave me great pleasure to read the article on the Toronto Boys Choir, but I would like to add a personal point of view.

I have just concluded a six-month stay in the Holy Land and upon the insistance of a friend, I attended a concert of the Toronto Pirchei Choir. Being a Reform Jew, I was not too keen on wasting an evening listening to some boys singing their prayers. I have been brought up with certain notions about Orthodox Jews. I was told (not having had much contact with them) that they are arrogant, unflexible, and out of touch with reality. I might be having second thoughts.

The concert I attended was the choir's third in Tel Aviv's largest concert hall, the Mann Auditorium. The place was mobbed, with Jews of all descriptions trying to get any available seats. The kids sang their hearts out and the audience was captivated. It was a feast to life, both to the ear and to the eye. This was no "rock" concert (excuse me, Mr. Heshy for the comparison), the people were not turned on by weird and base gestures and there was no stench of drugs in the air. There was no rudeness and what struck me above all was that there was no generation gap. It was a family affair. Grandparents, parents and children all seemed to be tuned in identically. There was warmth in the hall, a cheery friendliness — an attitude that could do the world a lot of good.

If there are any kids from the Toronto Pirchei Choir reading this letter, I want you to know that in a way you have taught me more about being Jewish than all my 'cheder' teachers. You must have worked hard to perform the way you did, but each one of you came across with a crystal clear message that proclaimed — "I am proud to be a Jew."

Toronto Jewry should take this group to heart, for undoubtedly, the Toronto Boys Choir is our greatest ambassador of goodwill.

Henry Field,
Toronto.

Dear Editor:

The speeches and writings of the late Yaacov Herzog have just been published in a book called **A People That Dwells Alone.** Yitzhak Rabin is the only prime minister of Israel who did not have the benefit of Dr. Herzog as a political advisor. He should read a speech Yaacov gave in Durban, South Africa in 1971, which is reprinted in this book.

In part he said, "We ask them (Western statesmen) not to accuse us of intransigence, when we claim we are realistic, and not to press us because we will not yield. Even if we have to stand in political isolation, we will do so; just as we stood alone in the field of battle. We have lived with loneliness throughout our history and we are masters of survival. We will not crawl before it, no matter how unpleasant it becomes.

"We cannot yield at this stage...we would be leaving our children and grandchildren a legacy of endless tension and war, and they could rightfully ask us why we abandoned our strategic positions at the crucial turning point. Why did we stand firm for years and then yield?"

Hyman Bessin,
Netanya, Israel.

Dear Editor:

Whatever opinion one might have about the cultural level and intellectual value of the Sunday Jewish radio program, one must be disturbed by the quality and format of their news reports. It amounts to some kind of obsession and delight quoting Arab and Soviet sources, word by word, including defamations and derogatory name-calling of Israel and Zionism. It is to the credit of most other radio broadcasts showing more restraint and professional taste in editing the news.

I wish particularly to refer to the news report on Sunday Aug. 31 when quoting in full an Arab terrorist source (the PLO) about an attack on a Jewish settlement near the Lebanon border, taking of hostages and threats to their lives. I am sure that every Jew and any normal human being would respond with anguish, pain and worry for the safety of the people involved. Later reports from other radio stations dismissed this outrage as another Arab lie to cover the fact of two terrorists killed while crossing the border. In the meantime, the harm and hurt has been done to the listeners of the Jewish program.

If, after so many years on the air, the arrangement of the Jewish radio program is unable to come up with an intelligent and competent edition of news, then they should stick to advertising chopped liver, knishes and kishka.

R. Wolfe,
Downsview.

Dear Editor:

A news item on yesterday's (Sunday, Sept. 7) broadcast puzzled me; it said Yasser Arafat is in New York and that he said, if U.S. civilians manned the monitoring systems in the Sinai, he would invite (perhaps incite) the Arab world to kill these people. Nice fellow!

You, Mr. Editor, and I and billions of sane people on this earth, could not make such a statement unpunished in the U.S. At best we would be unceremoniously deported, at the worst incarcerated for a number of years. And so it should be.

Apparently he may do as he pleases in New York within and without the United Nations. I wonder what would have happened to an Israeli diplomat, had he mounted the speaker's rostrum at the UN, with his gun clearly visible... But then Israelis are civilized people who would not do such things.

So what is the situation, which is explosive anyway? Will Yasser Arafat and other PLOs be allowed to do as they please, whilst the rules of the game will be enforced against all others? Secretary of State Henry Kissinger and other U.S. politicians have spoken frequently of even-handedness, — so what about this gun toting, bloody handed and completely unsavory individual?

George J. Beer,
Toronto.

Organizations and People

what's new...

By MIRIAM HERMAN

Wearing appropriate miner's helmets, Mary Keenberg of Winnipeg (second left), national chairman of Hadassah—WIZO's Great Goldsweep, and Roslyn Mendelson, Toronto president (third left), survey treasures now being collected for conversion into scholarships for needy Israeli children. Throwing light on the subject are Bobby Wilson (left) and Betty Beckerman (right), organizers of Toronto's drive. Unused metal objects can be brought to Hadassah office on Wednesdays, Oct. 8 and 22, from 10 a.m. to 4 p.m. For further information, call 489-0116 or 782-7815.

RYERSON JEWISH STUDENTS

Ryerson Polytechnical Institute, with a Jewish population of about 300 students and 10-15 faculty, now has a Jewish Students' Association. The co-ordinator is Susan Goldberg, a second-year fashion student, who says that the group was organized "to develop a Jewish atmosphere and to allow the school's Jewish community to become acquainted." Funds have come from the school's student union, for social, cultural and educational programs. To date, five faculty and 75 students have signed up. The first meeting is scheduled for Monday, Sept. 22, at 4 p.m. in the Mini-Theatre at Ryerson.

ADULT EDUCATION

A reminder that the Adult Education Institute, sponsored by the adult education and audio-visual aid committees of Congress, in co-operation with the Toronto Board of Jewish Education, is set for Sunday, Oct. 5. Registration begins at 9:15 a.m. and then the morning session, focussing on **Immigration — What is the Jewish Response?**, begins at 10 a.m. The topic of the luncheon session will be **The Work of JIAS and The Immigrant Experience in the 1970s.** Afternoon workshops will cover **How to Utilize Audio-Visual Material For Your Own Programming.** It all takes place at B'nai Israel Beth David Synagogue.

LABOR ZIONIST MEETING

This Monday, Sept. 22, Dr. Berl Frymer, director of culture and education of the Histadrut in Israel, will address a meeting of the Labor Zionist Movement of Toronto. His topic will be **Peace in the Middle East: The Significance of the Israel-Egypt Interim Agreement.** The meeting is at 8:30 p.m. at the Borochov Centre.

SUCCOTH TEA

One of the highlights of the Succoth tea being held by the Parents' Association of the Associated Hebrew Schools this Tuesday, Sept. 23, will be a birds-eye view of the new school uniforms. Tea convenors Maureen Feder and Helen Bondar explained that the uniforms will be modelled by the students themselves, during tea-time, which is 2-4 p.m. at Beth Emeth Bais Yehuda Synagogue.

THE COMMUNICATOR

The September issue of **The Communicator,** the official bulletin of the Association of Jewish Senior Clubs — Co-ordinated Services to Jewish Elderly, is off the press. Lil Goodman is chairman of the board, with Roy Shapiro as editor of the English section and Laybl Basman in charge of the Yiddish section. The 16-page journal is published under a New Horizons grant. It is full of club news, information about available services, and interesting feature articles.

DANCE ON SUNDAY

The University Students and Graduates Group (for ages 22-35) of the Labor Zionist Alliance is having a dance this Sunday, the 21st. The theme, Grand Graffiti, harks back to ye olde-'50s and '60s, so if you have any bobby socks or saddle shoes (or the like) lying around, this is your chance to give them a whirl. Dancing begins at 8:30 p.m. at the LZA centre.

HADASSAH LUNCHEON

Even if you are on a diet, you can still go to the luncheon being held by Herzlia Chapter of Toronto Hadassah on Tuesday, Sept. 23. From what the convenors, Kay Perlman and Ann Snider, tell us, there will be a menu for weight watchers, along with all the other goodies. And there will also be door prizes, and a sale of handicrafts. Luncheon is from noon on, at the home of Mrs. Charles (Belle) Kaufman, 7 Overdale Rd.

FALL INTO FASHION

The Akim fashion show, featuring fall and winter fashions by Phillips, is set for Wednesday, Sept. 24, at 8:30 p.m. at Beth Tikvah Synagogue. Proceeds go to help the mentally retarded in Israel.

...about people

Two high-powered Israeli spokesmen will be visiting Toronto next month for the Canadians Friends of Tel Aviv University. **Gen. Ezer Weizman,** the former Israeli Air Force commander and a leader of the Likud, will be in town from Oct. 4-7. Several weeks later, on Oct. 23, the president of Tel Aviv University, **Haim Ben-Shahar,** will be guest speaker at the Canada Israel Chamber of Commerce luncheon. Gen. Weizman will address parlor receptions at the homes of **Mr. and Mrs. Jack Friedman** and **Edwin Cogan.** Professor Ben-Shahar, who until recently chaired a tax reform committee in Israel, will also appear at a reception at **Ayala Zack**'s home.

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Contemporary art curator for the Art Gallery of Ontario for the past two years, **Alvin Balkind** has returned to Vancouver where he worked for many years in commercial and university galleries, to become chief curator of the Vancouver Art Gallery.

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At a meeting of the International Conference of Jewish Communal Service in Jerusalem recently, **Irwin Gold,** executive director of Toronto's United Jewish Welfare Fund, was elected a vice-president of the organization. The conference represents Jewish communal workers from five continents.

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Torontonians will be interested to know that **Rabbi Mordecai Blumenfeld,** who used to teach at the Ner Israel Yeshiva College, is now principal of the Mesivta Senior High School of Greater Miami. The school is associated with the Hebrew Academy there and has a specialized program in Hebrew education and general studies.

Forty-three-year-old lawyer **Joel Rogers Groberman** has been named a judge of the Provincial Court of British Clumbia. The city solicitor for Richmond, B.C., he assumes his new post Oct. 1. Provincial court judges have jurisdiction over cases of criminal law, family and juvenile law, and small claims.

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A special scholarship fund has been set up in memory of **Rabbi Maurice N. Eisendrath,** who was president of the Union of American Hebrew Congregations (and rabbi of Holy Blossom Temple in Toronto before that). The fund has been arranged by the World Union for Progressive Judaism and will go for scholarships and lectures in Jerusalem to foster understanding between Jews and Arabs.

* * * *

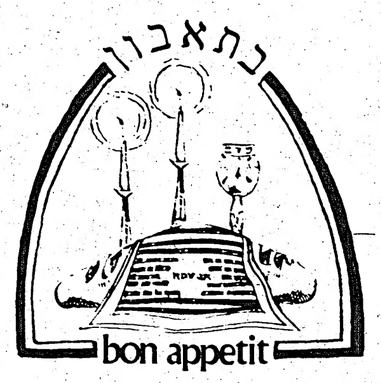
Pat Alpert's first one-woman show opens at the Estee Gallery on Davenport Road this Thursday, the 25th. You may have caught her work in group shows at the Aviva art show, or Holy Blossom Temple, or O'Keefe Centre. For this exhibit, the Toronto artist is displaying about 30 of her pencil, line and pastel drawings. The exhibition runs to Oct. 11.

* * * *

A young British soldier who was killed in World War I, is being hailed as probably England's greatest poet of the century. He is **Isaac Rosenberg,** a relatively unknown name on the literary scene. Now, 57 years after his death, two books have appeared about him, and a volume of his own collected works is due for publication next year. An exhibition of his paintings (he was multi-talented), and poems and letters are currently on display in London.

'Full range of sharply flavored dishes suitable'

Harvest foods predominate during Succoth



By MARCIA KRETZMER

JERUSALEM —

Succoth in Jerusalem has a beauty and rightness all of its own. During the days preceding the festival, the outdoor markets and synagogue courtyards are crowded with people devoting hours of painstaking attention to the selection of the **Arbaah Minim** — the **etrog, lulav, hadas** and **arava.** Huge piles of **s'hach** — the boughs and leaves for the covering of the succah, lie around waiting to be sold, and cars and trucks race through the streets loaded with great bundles of it.

Little by little, the succahs begin to take shape. In Jerusalem, there is a yearly competition judging the most beautiful succah in the city. Succahs are erected in public buildings and places of work so that employees may fulfil the mitzvah of eating all their meals in the succah. Official receptions during these days are often held inside the large and elaborate succahs built at government offices or official residences. Possibly the largest in the city is Mayor Teddy Kollek's municipal succah, open to all. And of course a succah is erected near the **Kotel Ha-Maaravi,** the Western Wall.

It is delightful to stroll through Jerusalem on these peaceful, mellow nights. From the succahs crowding the narrow pavements or perched precariously on balconies or rooftops, the lights shine out dimly between walls and thatch. Snatches of song and fragments of conversation and laughter float out on the evening air from the intimate little interiors.

Particularly beautiful are the succahs built by Jews originating from Turkey, Persia and North Africa. Tantalizing glimpses through gateways and courtyards, reveal succahs roofed with palm fronds, and furnished with rich Oriental carpets and hangings, and carved benches piled high with embroidered cushions.

Succoth is the festival of hospitality, and many hours are whiled away in the succah at nights, eating, drinking, talking, singing and learning.

Harvest foods predominate during this festival: rich, mellow foods, brilliant in color and piquant in taste. Unlike Rosh Hashanah when sweet foods only are the rule, on Succoth you may bring out a full range of sharply flavored dishes, pickles, relishes and nutty confections.

Here are two dishes for the festival: stuffed vine leaves, and an eggplant, pepper and olive relish, adapted from a recipe given to me by Nancy Siller of Toronto.

Making stuffed vine leaves is no more complicated than making stuffed cabbage: it looks more attractive, has a more piquant and less earthy flavor. It must simply be noted that vine leaves, despite their delicate appearance, require long cooking and replenishment with liquid so that they do not dry out and become tough.

I shall gather my vine leaves from the vine (grapeless, alas,) that grows over the balcony of our home in Jerusalem. In Canada, in grape-growing areas, there should be no difficulty in procuring them fresh from the vineyards or markets. Otherwise, canned vine leaves, preserved in brine can be purchased in the speciality shops. These should be rinsed in several changes of hot water to remove the preserving liquid.

STUFFED VINE LEAVES

30 perfect vine leaves and extra ones for lining the pot
1/2 lb. ground beef
1 cup cooked rice
1 onion, grated
1 large tomato, peeled and chopped finely
2 tblsps. tomato paste
2 tblsps. parsley, finely chopped
1 cup tomato juice
salt, freshly ground black pepper
2 tblsps. sugar
1/2 tsp. oregano
2 fat cloves garlic, halved
few raisins
juice 1 large lemon
2 tblsps. olive oil

1. for preserved vine leaves: wash well in several changes of hot water before use. For fresh vine leaves: plunge into boiling water until pliable. Line a large, heavy pan with imperfect or broken leaves

2. in a large bowl, mix ground beef with rice, tomato and tomato paste, onion, parsley and oregano. Season to taste with salt and pepper. If mixture is too stiff, add a few drops of water to moisten. Taking each leaf in turn, place one teaspoon of the mixture in the centre and roll up leaf from stalk end, tucking in sides. Roll firmly but not tightly, squeezing edges together. Place downwards in pan on the join, packing closely together to prevent opening during cooking. Tuck garlic halves among the stuffed leaves and sprinkle with raisins

3. mix together the tomato juice, lemon juice, sugar and oil and pour over the stuffed leaves. Add enough water to barely cover. Simmer gently, closely covered, for at least 2 hours till very soft. Add a little boiling water at a time if necessary. Serve hot, as an hors d'oeuvre or side dish

* * * * * * * * *

HARVEST RELISH

1 small eggplant or 1/2 medium-sized one
4 tomatoes, peeled and chopped
2 large onions, sliced in half-moons
1 large green pepper, sliced in rings
1 cup pitted green or black olives, or a mixture
1/2 cup olive oil
1/2 cup vinegar
2 tblsps. sugar
3/4 tsp. oregano
1/4 cup water

1. cut unpeeled eggplant into cubes and soak 30 minutes in cold water to remove bitterness, then squeeze dry. Heat oil, and saute eggplant rapidly over high heat till soft

2. add tomatoes, onions, peppers and olives. Cook for 10 minutes, stirring occasionally, then remove from heat. Mix vinegar, sugar, oregano and water together and pour over vegetables in pan. Place in container and chill 12 hours or overnight before use. Keeps for up to a month refrigerated. Serve cold as a relish or salad dish

* * * * * * * * *

Chag Sameach!

copyright Marcia Kretzmer, 1975

Outdoor markets in Jerusalem are usually very crowded during the feast of Succoth. Jewish shoppers spend a good part of their time looking for boughs and leaves to cover their succahs. (Hadassah Gan-Zvi photo)

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To mark their 40th wedding anniversary, Mr. and Mrs. Morris Dalfen of Montreal donated two torah scrolls – one to Beth Ora Congregation and the other to Yeshivot Har Etziom. Mizrachi has program of recruiting sifrei torah, which are in short supply in Israel institutions. (Mizrachi photo)

Modern and spacious research laboratory is dedicated to Leukemia Research Fund

By ELLIE TESHER

TORONTO —

Tribute has been paid to a group of dedicated women, members of the Leukemia Research Fund, by Mount Sinai Hospital administrators and doctors involved in the vital search for knowledge to combat the dread disease.

A modern and spacious research laboratory was dedicated in honor of the Fund, which has raised over $400,000, over the past 18 years for the hospital's studies in leukemia.

A cancer of the white blood cells, leukemia is so far always fatal over a period of time, and most tragic in children when its course is dramatically swift.

Research in this crucial area could run into the hundreds of thousands of dollars, yet the hospital cannot anticipate any fixed sum as government health budgeting has shifted priorities away from research. Mount Sinai receives the largest portion of its funds for leukemia research from the driving efforts of the 200-member Leukemia Research Fund; further monies for projects in this field come from an organization called the Crusade Against Leukemia. The remainder of the budget is met through the interest raised from private endowments and hard-won government grants.

"Today, hospitals have to depend on volunteer fund-raisers for research expenses," said Ted Freedman, assistant executive director of Mount Sinai, at the reception for the executive members of the Leukemia Research Fund, following the laboratory dedication ceremonies.

The hospital's research program in leukemia is 11 years old. "When the Fund first approached the hospital with $3,850, I told them to go elsewhere, as we had no program in the field," recalled Sidney Liswood, executive vice-chairman of the hospital.

Liswood, with over 20 years of involvement with the hospital, has been the connection between the Leukemia Research Fund and Mount Sinai, and spoke of the women with deep admiration and affection, referring to them as "my girls."

Equipped with the sensitive, sophisticated technological material and machinery required, the newly dedicated laboratory provides the setting for the painstaking studies of three doctors, two of whom have been with the hospital's research on leukemia for the full 11 years.

Dr. Robert Santalo, a world authority on a related area of study, is presently concentrating on the immunological aspect of leukemia — why the body reacts differently to the leukemic cell than to the normal. According to Dr. Sidney Tobin, chairman of the research advisory committee, this concentrated delving into significant minutiae is not being done anywhere else in North America.

Work in such an elusive field would be difficult at best, but without funds to purchase updated equipment (one machine can cost $25,000), it would be impossible.

The women who form the Toronto-based Leukemia Research Fund don't seem to know the word impossible. Among the 20 executive members who attended the reception, one could sense their enthusiasm and sincere pride in being part of such a significant project. Most of the members have modest working and housewife backgrounds.

President of the Fund, Bunny Schwartz reported to **The Canadian Jewish News** that the biggest money-raising project is the Fund's inscription service, which handles telephone donations for cards and scrolls to mark occasions. The service brings in $18,000 a year.

"Members are so enthusiastic, that whenever a new idea is raised, they rush to try," stated past president Greta Sonshine. "Take a simple thing like selling chocolate bars. Its nothing exciting, but we're quietly raising $100 a month that way." And, with a gamut of diversified activities, from Ontario's only newspaper bingo to a forthcoming art auction, different groups within the membership can work in the areas of their choice.

Founder Anne Finkle, who started the group on the inspiration from an American-based organization, and saw its development to a distinguished Toronto fund-raising organization of impressive achievement, was present to witness the laboratory dedication. She remembered how she packed meetings with all her own relatives and those of a fellow founder. That first winter, Anne drove many of the girls to meetings in order to get them out in bad weather.

Planning council of six students to run Toronto program of NCSY

voice of youth

By JEFFREY LIPSITZ

Although most youth groups won't be operating in full force until some time after Succoth, there are some groups whose activities have gotten underway, or at least have started to plan ahead.

The National Conference of Synagogue Youth (NCSY) has announced that this year a Planning Council of six students will be running the programs of that organization in Toronto.

Programs are open to all Jewish youth of high school age (grades 10 and up).

The council members sharing these responsibilities are: Rhona Epstein, Yecheskel Grysman, Devorah Obar, Allen Rekant, Jeff Schwartz and Hedy Wilenski.

* * * *

Members of Lubavitch Youth Organization, as they do every year at Succoth-time, will drive around town in their "Succahmobile" — a Succah on wheels — so that people everywhere can perform the mitzvah of leisheiv basukkah — sitting in the Succah. There will also be a lulav and etrog aboard, and Jewish music will be piped into the Succah to make the holiday truly "a time of happiness," as it is called in the Bible.

LYO also has a supply of building materials for a Succah, available to those who really need it.

For information call Lubavitch at 633-8020.

* * * *

The opening event of the year for NCSY will be a Simchat Torah celebration on Saturday night, Sept. 27, at the Shaarei Shomayim Synagogue, 470 Glencairn Ave., at 8 p.m. There will be singing, dancing, ruach and refreshments.

On Sunday morning, Sept. 28, the program continues at Shaarei Tefillah Synagogue, 3600 Bathurst Street at Neptune, with special youth services to be followed by a kiddush luncheon, with more singing and dancing.

* * * *

More news from NCSY:

The 5736 season of Torah High lectures begins Monday night, Oct. 6, at Shaarei Tefillah Synagogue. Studies from 7 to 9 p.m.

These lectures are a major part of NCSY activity for the year. They will be held every Monday evening, presented by Rabbi Meyer Berglas and other leading rabbis and teachers.

The curriculum will consists mainly of Jewish philosophy, laws and customs, and general discussion.

The Planning Council will be glad to consider suggestions for topics to be included in the Torah High program.

All Jewish high school students are welcome to attend. Chag Sameach.

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Organizations and People

HADASSAH AIMS HIGH FOR BONDS

Toronto Hadassah chapters raised more than $900,000 last year in Israel Bond subscriptions. Their "Over A Million" opening orientation meeting was held at home of Mrs. Milton Shier (standing in centre). From left: Mrs. Roz Mendelson, president, Toronto Hadassah–WIZO; Mrs. Arnold Finkler, overall Hadassah Israel Bond chairman; Rabbi Benjamin Friedberg of Beth Tzedec, and Mrs. D. Lipman.

David Himelfarb

His forte is with media

By Wanda L. Wintrobe

TORONTO —
In the Himelfarb family room, the television is blaring football moves, a radio bleats out baseball pitches and the stereo is bellowing show tunes.

Centred in the maze of all this din sits the talented David Himelfarb — advertising man, comedy writer, model and quiz show wizard.

These media are natural companions for a man who uses his brain to exact the right communicative response from audiences and critics. He is head of Himelfarb Creative Services Limited.

David Himelfarb is thinking about the new game show he plans to produce this fall. **What Does Your Daddy Do?** With the pilot taping completed Sept. 3 and a big-name sponsor interested, he and his partner, radio personality, Jay Nelson, envision success.

Children, ages eight, nine and 10, will try to guess the daddys' occupations by questioning their offspring, followed by film clips showing the daddy in action. Each show will have a celebrity daddy and child for climactic surprise.

What inspired Himelfarb to co-create such a program? His own experiences as a contestant and prize winner on four Canadian quiz shows in the past two years.

"My husband is the world's foremost authority on old movies," Caryl Himelfarb confided to me in a half-serious tone. "During the '30s and '40s his mother took him to see three a week. She was saving the dishes! I pushed him to try out for the television program, **I Saw That** in the summer of 1973."

Himelfarb won two sets of china, two matches, a 90-day membership at Vic Tanny, a freezer, cosmetics and finally, the grand prize — a mini-show tour trip to London. However, he still had to pay for Caryl's ticket himself.

Himelfarb then appeared on **I Bet** and won a sewing machine. David and Caryl Himelfarb were featured together on a pilot couples game, **He Knows, She Knows** and became $100 richer.

But because of his phenomenal success on **Headline Hunters,** the rules have now been changed so that every contestant gets a prize. Himelfarb took everything: a washer and dryer, a stereo, two desk sets, his and hers gold-encrusted pen and pencil sets and $190 cash. "So far my record has not been surpassed," he modestly admitted.

David Himelfarb has a multi-faceted personality. He can create any type of written material — if a client will play. When Himelfarb was in his '20s and began writing comedy material, the CBC had no interest in any humor except that of Wayne and Shuster. So he adjusted his thinking towards the advertising world.

"Eleven years ago, I became the first Jewish creative writer to be hired in Toronto by Vickers & Benson Ltd. Then in 1968, Ralston Purina, the world's largest manufacturers of pet food, made me an offer I couldn't refuse — creative director. We moved to St. Louis."

The Himelfarb family returned to Toronto two and a half years ago with a scrapbook full of David's promotional campaigns, direct mail pieces and training material. In his den are framed ads with Himelfarb featured as a model. Would you believe? — one portrays him as Batman!

"I have the kind of face that people can relate to. Vickers & Benson used it when the Gregory Peck image went out. My face also sold a lot of dog food," he quipped.

Kishinev Jews send greetings to Toronto

TORONTO –
Twenty-one Kishinev Jews striving to go to Israel have sent Rosh Hashanah greetings to the Toronto Jewish community, according to Mrs. Jeanette Goldman of the National Council of Jewish Women of Canada, Toronto Section.

Mrs. Goldman spoke to Mark Abramovich in a telephone conversation earlier this month. Abramovich is a leading dissident in Kishinev.

The message from the Kishinev Jews reads:

"Message of greetings and good wishes to the Jews of Canada and the president and people of Israel.

"To the president of the state of Israel, Ephraim Katzir:

"We wish to greet you, and through you, the whole Jewish people, with New Year wishes. May there be peace and prosperity in Israel and may the New Year be a year of success for Israel." Signed:

Mark & Faiena Abramovich, Peter & Dina Abramovich, Gita Azarkevich, Solomon Dakhis, Leonid Feldman, Ida Gelderman, Vladimir Goldberg, Arkady Ikenberg, Moise Kishenevsky, Tzilia Levenson, Leonid Levitt, Solomon Lichtman, Mikhail Marzenboim, Leib Pekter, Yakov Schwartzman, Yankel & Zoya Vanshtuk, Leonid & Raya Yakubovich, Kishinev, Moldavia, USSR, Thursday, September 4, 1975.

Jewish Student Federation head says...

Most students are 'indifferent' to their religious, cultural heritage

By TOBA KORENBLUM
CJN Staff Reporter

TORONTO —
"Sure I'm Jewish, but don't remind me of it," is the indifferent attitude of most university students to their religious and cultural heritage, says the executive director of York University's Jewish Student Federation.

"There are those who go to university to get away from Judaism," according to Lou Garber, "because they've had it shoved down their throats by their parents." They resent Jewish campus activities, he said, and "they are rejecting us without being involved, without making suggestions."

Garber, a 26-year-old Bostonian, has headed up the student federation for the past year. He is faced with the sometimes frustrating, but often satisfying task of acting as "a Jewish agent" to the university's 4,000 Jewish students and 200 faculty who comprise over one quarter of the school's population.

The federation's office, furnished with area rugs, sofas, potted plants and coffee machine, boasts racks of books, magazines, and newspapers on Israel and Judaica. During the school year some 50 to 75 students, said Garber, call this room a home away from home.

There is a strong relationship between the general student community and the Jewish contingent, he said. Out of the student activism in the late '60s, evolved a strong Jewish leadership on campus.

Today, an apathy pervasive in the universities has percolated down to its Jewish students, said Garber. The active leaders of yesterday have thinned out. "Today we have to look for them. Now kids aren't demanding. We're offering and hope they take it."

Changes in the student community have altered the role of the Jewish student group. "It has become more of a service organization than an ethnic emotional club," said Garber.

"More students are interested in a practical Judaism as opposed to an emotional Judaism," he continued. They want to know how to make aliyah, where to study Hebrew, how they can contact a Jewish roommate — so that the Jewish organization on campus acts as an information and counselling bureau.

In spite of a generalized apathy among Jewish students, Garber feels the student federation is making progress. Some of the new programs launched this year include:

— the Rinah choir, a Hebrew singing group for college students under the direction of Ben Steinberg, which will rehearse at the Marlee St. Zionist Centre;

— a Thanksgiving "retreat" in co-operation with the University of Toronto's Hillel House, featuring Chassidic songster Shlomo Carlbach;

— "Israel on Exhibition," a week-long program in November, with films, lectures, seminars and informational material on aliyah, working and studying in Israel and all facets of Israeli culture;

— a concert highlighting Israel's top rock group, "Poogy."

A regular institution at York University is the four-year-old Free Jewish University — a series of evening and afternoon classes ranging from caligraphy and folkdancing to Jewish feminism and seminars on Mideast current events.

Repeating last year's successful Israel benefit concert which raised $500, the student federation will be sponsoring two concerts: one folk and rock in November, and a classical recital in January featuring Jewish artists.

A Friday night dinner series, or Shabbaton, will bring together students and faculty in an informal evening. Every third Friday, the federation will invite spokesmen from the Orthodox, Conservative, Reform and Reconstructionist movements to meet with students in a private home.

Garber, while concerned that indifference may affect attendance at the federation's programs, is optimistic about the student group's future. "The trap too many organizations get into is worrying about how many people attend their functions," he said. "Our number one job is not how many people turn out to a program, but that we do the best job possible in being a Jewish presence on campus."

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Jewish Law 200F, Jewish Law 201S	Masora	Thurs. 7:15–9:45 p.m.
Bible 010F, Bible 011S	Masora	Tues. 7:15–9:45 p.m.
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Bible 100F, Bible 101S	Masora	Mon. 7:15–9:45 p.m.
Chassidism 100F, Chassidism 101S	Masora	Thurs. 7:15–9:45 p.m.
Chassidism 100F, Chassidism 101S	Temima	Tues. 7:15–9:45 p.m.
Jewish Philosophy 100F, Jewish Philosophy 101S	Masora	Mon. 7:15–9:45 p.m.
Jewish Philosophy 100F, Jewish Philosophy 101S	Temima	Wed. 7:15–9:45 p.m.
Jewish History 100F, Jewish History 101S	Masora	Wed. 7:15–9:45 p.m.
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"And they shall beat their swords into plowshares and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more."

Isaiah 2, 11

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NOW MORE THAN EVER

THE PROBLEM HOW TO BE A GOOD JEW IN A JEWISH STATE

Rabbi Emanuel Green, 40 years old, is a lecturer in the Psychology Department of the Hebrew University in Jerusalem, where he wants to be called simply Emanuel Green. He and his wife Jacqueline and their five children live in the Bayit Vegan quarter of Jerusalem, where most of the residents, both old-timers and newcomers, are religious. At first glance it seems senseless to ask an observant Jew why he came to Israel, or whether he found what he was looking for. You would think that for a pious Jew the answers to these questions would be simple and unequivocal. But it turns out to be more complicated than that. The road of a religious American Jew to Israel, and his feelings in Israel, are individual and unique.

"I'd heard talk of Israel since my birth," says Emanuel Green. "My father went to Palestine from Lithuania in the twenties and studied with Rabbi Kook. He moved to the U.S. in 1932 and was an Orthodox Rabbi in Washington for many years. This country seems to be like dope, it's hard to break away from it. Despite the fact that he emigrated to America, my father continued living Israel and talking about it. After World War II he founded an institution for orphans of the Holocaust in a place near the kibbutz of Yavneh which he called 'Givat Washington'. Today it's a seminary for teachers from border villages. Our house was full of talk about Israel, and as a boy I began to get bored with the subject. Also my father devoted a lot of energy to the orphanage, he had a lot of trouble with it and went to Israel often, and the family suffered. The outcome was that though our home lived Israel, or maybe because it did, in my childhood and youth I didn't develop a positive attitude to the country. I went to public school till the age of twelve, and then to a boarding yeshiva in Baltimore till I was twenty-four. I had no doubt that I would keep all the precepts all my life, that was certain, but not in Israel.

"In 1955 when I was twenty-one, I took a trip to Israel, to have a ball, as they say. That's when I became addicted to Israel, as though I got of taste of that dope too. I spent most of the year in the Kfar Hassidim yeshiva. The high level of the Biblical studies there made a great impression on me. So did the simplicity of the people, their innocence, their lack of deviousness. I was also overwhelmed by the landscape — ancient mountains and rocks on the one hand, and next to them cultivated fields and orchards. For me this, proved the greatness of the people of Israel, who even before the State were able to make the desert flourish under difficult conditions. I admired the people in Israel too. The country was smaller then, and there were a lot of unusual types. I met a fellow, for instance, a porter, and started talking to him, and it turned out that he knew the Bible and philosophy as well. He was a deeply conscious Socialist. I asked him, "Why are you working as a porter? You could be a teacher, in a university even." And he answered, "When a man works with his hands, his mind is free to think better."

"I returned to the States, went on studying in Baltimore, was ordained, and started to study psychology. At that time I met my wife. She happened to have been a member of the Bnei Akiva Zionist youth movement, so our home, like my parents', was full of talk about Israel. But we didn't make a move right away. I was busy working on my doctorate, and that took quite a few years. And we had four children. When I got my Ph.D., our eldest was eight years old, and it was time to decide whether to remain in the U.S. or move to Israel."

"I'm from Chicago," says Jacqueline. "My house wasn't very observant. They just kept kosher and went to synagogue once in a while. I joined Bnei Akiva by chance. It was good luck, and my age group had lots of activity. We met on weekends and during the week, and went to the movement camp every summer. We were mad for the movement, full of idealism, with lots of singing and dancing. Israel inspired us and made us different from other American Jewish youth. The memory of the European Holocaust was still very vivid, the State of Israel had risen out of a hard war, and we were enthusiastic Zionists. Quite a number of movement members my age left then for Israel. When I married Emanuel and became a mother, the movement songs and dances stopped, of course, but Israel remained."

"It's very difficult to make the decision to move to Israel," says Emanuel Green. "The conflict between wanting to and not wanting to make aliya is not a conflict between forces on one plane. It isn't even a conflict about which is better, Israel or the United States. It's a struggle within a person's soul. Moving to Israel means going to an unknown place. I had heard a lot about Israel. I had even taken a trip there as a young man, but Israel was still an unknown for me, something not really concrete. I certainly had no idea what it meant to live in Israel with a family. On the other hand, the U.S. for me was very real. I was living there, earning a good living at a profession I loved. I had great opportunities to develop and advance. As religious Jews, we had an active, well-organized social circle, and a fine synagogue which served as a community center as well. If you appeal to logic, it will say not to take the step. Logic always opts for choosing the known and the existing, and not for risking the unknown. Nevertheless, we decided to go to Israel."

"Why did I make the decision?" says Emanel Green, as if talking to himself. "Not for negative reasons. In other words, in our case, we had no complaints about our life in the U.S. The only negative aspect was that on the one hand we prayed to Zion and Jerusalem every day, and on the other we stayed where we were, and that was inconsistent. But the main reason was positive — we were simply drawn to Israel, and it is an attraction that cannot be explained by logic alone. It contains some elements of mysticism, of madness, of some vague affinity for something exalted."

"Israel was simply part of our life plan," Jacqueline interrupts. "There are little plans — to make a purchase, move to a new apartment, and so on. And there's a big plan. Our big plan was to live in Israel. It had been planted in me since my youth, from the time of Bnei Akiva. Not to carry out the plan would have been like lying to myself. My need to fulfill the plan grew along with the children. We wanted to provide the children with a more Jewish life. We knew Israel was not religiously Jewish, but whatever it is, it's more religiously Jewish than Washington, isn't it? A home in Washington can be Jewish, your friends may be, your synagogue is. But after all the streets, the city, the country, are not."

"Naturally my inclination toward Israel contained elements of thoughts and feelings than can be explained," says Emanuel Green. "For instance, I believe the establishment of the State of Israel is a great accomplishment. There is no precedent in history for an endeavor like this, of a dispersed people returning to its homeland after two thousand years. If a man, in this case me, identifies so much with Israel, he must live there bodily and make his contribution, and not wonder whether he likes it or not. To identify so much with the country and not live in it is in my opinion being a traitor to history and to my own soul."

"We moved to Israel in 1972," says Emanuel Green. "We got settled quickly without any trouble in an apartment and a job. So there are such cases, too, though as a rule, you have to be prepared for difficulties. But on the other hand, our spiritual and social confrontation with Israel was more difficult and complicated. I am not enthusiastic about Israeli society. I find most of the defects and faults in the upper and middle classes, in the white-collar workers. There is some moral deterioration as far as people's attitudes to their work is concerned. People are not serious enough about it. They rush through it, they don't plan properly, they are too casual about it. It shows in the lack of consideration and the rudeness of drivers on the roads. It's nervous reaction and it makes me nervous. There may be historical-psychological reasons for this. In the past twenty-five years the people of Israel haven't had many quiet moments. And the people reflect the tension and fatigue of external circumstances.

"But the defects of Israeli society are one side of the coin, and the other side is its virtues. I'll give you an example. We had a department staff meeting at the University one night. The janitor came to ask how much longer we would be, and we told him about an hour. He had nothing else to do so he stayed. And in the middle of our discussion he suddenly interrupted and stated his opinion, on the professional matter we were dealing with. The first moment I was shocked — what impertinence, what a madhouse. But on the other hand, how democratic! All in all, there's no country as democatic as Israel. Every citizen is a professor and a cabinet minister."

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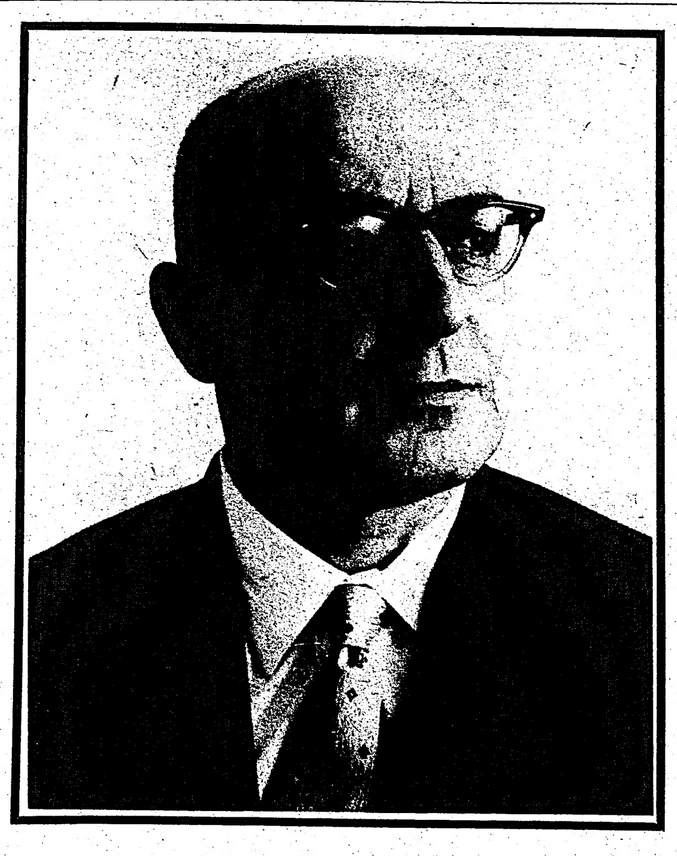
"The same thing happens in day to day contacts between people and neighbors," says Jacqueline. "Here the neighbors come right into your apartment and your life without the slightest inhibition. I take a stroll with my child, and there's always somebody advising me how to take care of him. I go into the grocery store, and somebody is sure to tell me what's worth buying today. And they ask me questions about what my life is like too. It's annoying, and you long for the manners and codes that establish a distance even among friends. But on the other hand, it produces a warm feeling of belonging, of 'dwelling within mine own people.' Here a person feels that if some misfortune overtook him, his friends and neighbors — all those nosey people — would help out much more than the well-mannered ones over there. The truth is that we've changed too. In the States, I could ride a train for hours without opening my mouth. Here if I feel like it, I get involved in conversations on the bus."

"As an observant Jew from the U.S., I ran into a problem in Israel I was not familiar with," says Emanuel Green, "and that is how to be a Jew in a Jewish state. In Washington, except among my family and friends, I was a religious Jew among Gentiles. I was a lecturer at a Catholic university. Everybody knew I was a religious Jew; there was mutual respect between us, and distance. There were no demands or expectations, and no disappointments. Here everybody is Jewish. Everybody is sure he's a good Jew and the others aren't. And as I said before, that coin has a negative side, conflicts, complaints, exaggerated demands on oneself and others. And the positive aspect is that the expectations and conflicts are stimulating, and lead to spiritual and mental rejuvenation. You might say that in Israel a Jew has everything he needs for a full Jewish life — a synagogue he goes to and a synagogue he doesn't go to. In fact, in Israel he has several synagogues he doesn't go to."

"The truth is," says Jacqueline, "that we expected a more Jewish life in Israel than we found. We were in a Christian country and we wanted to live in a Jewish country, where holidays and Shabbat belonged to everybody. And it isn't so. But of course, it's better than Washington. We miss the community center we had in Washington in the synagogue there. Here a synagogue is just for prayer and study. But there are tremendous compensations. For instance? Walking in the Old City of Jerusalem, going to the Western Wall. It's wonderful. And Mount Scopus!"



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Travel

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A young Israel brings to life its biblical history

JERUSALEM —

Israel is only 27. But her birth parallels the beginning of civilization. Her history is recorded in the Bible which is the narrative of her birth, her development and flowering.

From the time of Abraham to the present, hospitality has been a way of life in this land. As for the land itself, even the first tourists here, sent by Moses, brought back reports that the land was filled with milk and honey, and the first souvenir to be taken out was a cluster of grapes which they carried on a pole between them.

Actually, the Bible can tell you all about Israel — ancient Israel, that is. But when you see for yourself the ancient and modern Israel, juxtaposed, the one complementing the other in natural orderliness the writings come alive. You realize that the places you've read about, really do exist.

There is no language barrier for visitors in Israel. Since her population consists of people originating in over 70 different lands, almost the same number of languages is spoken here. With the addition of perhaps as many dialects. The tourist has no difficulty in finding his way around because all street signs printed in Hebrew letters at the top, also have transliterated Latin letters below. In most restaurants, menus are printed in at least three languages, two of them using Latin letters.

Israelis are a fun-loving, gregarious people. If you ask directions in English (French, German, Spanish, etc.), you're very likely to be answered in your native language. And don't be surprised if your amateur guide offers to accompany you to make sure you arrive at your destination. He may also invite you to his home for coffee and to meet his family. In fact, this has happened so often that the Ministry of Tourism has initiated a program which makes it possible for every visitor to be invited to the home of an Israeli family where, in an atmosphere of quiet relaxation, the getting-to-know-you process begins.

It's called the "Meet the Israeli" program, and this is how it works: When you are in Jerusalem, for instance, stop in at the Government Tourist Office at 24 King George Street, and ask for Ora. Tell her you'd like to visit with an Israeli family some evening, and Ora will arrange for your invitation to coffee and conversation with, if you wish, your counterpart or with someone sharing your interests, in their home. The program is available in Jerusalem, Tel Aviv, Haifa, Beer-Sheva and Elat, through Government Tourist Information Offices in each of those cities. These offices are located throughout the country and are at your service for any and all help you may need while in Israel.

Israel is most famous for her history. "In the beginning there was chaos..." and through the centuries so much has happened here, so much defies description. But all these events — the tragic and the miraculous — have shaped Israel's destiny and that of mankind, and have made her extraordinary in the annals of countries and peoples. Wherever you travel, you'll be reminded of those who ruled her from time to time. Byzantine, Roman, Greek, Turkish and other ruins abound. But the very basis of her existence is even more evident when you see remains of synagogues, or read the original Biblical manuscripts written 2,000 years ago.

Visit her Museums and see archeological findings dating from the Stone, Bronze and Iron Ages; the Biblical, Persian, Hellenistic and Roman Periods, to Byzantine, Crusader, Mameluke, Turkish and British Rule.

The best way to see the country is by organized tours. It's so relaxing to let the bus driver transport you from place to place and the guide's expert explanations (in your native language, of course), transport you from century to century.

Israelis believe in comfort and informality. In fact, Israel is probably the most comfortable and informal country in the world — almost. If you don't feel like wearing a tie, don't! Even in the poshiest hotels and restaurants you'll be welcome wearing your comfortable old clothes. But if you feel like dressing up, do! Elelgant attire or informal dress — anything goes; Israel wants you to be comfortable, too.

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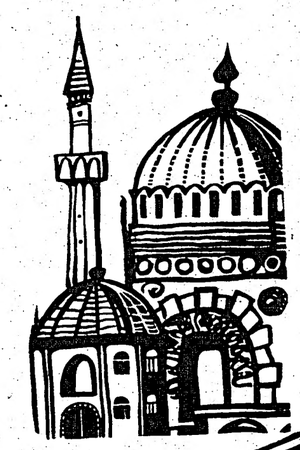

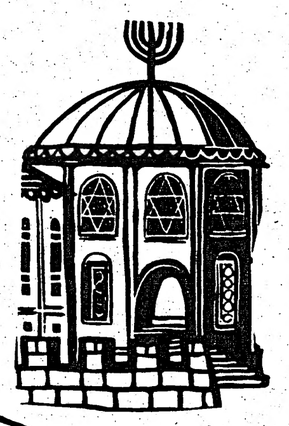

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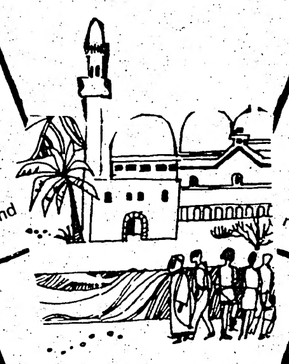

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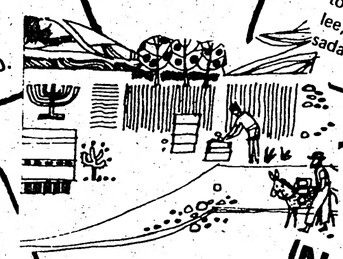

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'You either love or hate him,' they say of Joe Shoctor, the man who brought professional theatre to Edmonton

By JENIVA BERGER

In Edmonton, some call lawyer Joe Shoctor one of the all-time great promoters. The man who sold the idea of professional theatre to Edmonton back in 1965, the founding father of the staggeringly successful Citadel Theatre, and the powerhouse behind the $5 million campaign to open the new Citadel in the fall of 1976 is someone, I was told, "you either love or hate. There's no middle ground." And to that sobering description, they add "But without him, we wouldn't have a theatre."

Joe Shoctor

The western whiz, who inspires this qualified respect is the son of an Edmonton junk dealer, a man who nudged his way into the upper echelons of Alberta society by a personal dictum that "If you do well in your community, you have an obligation to put something back into it." The hand-holding has been good for the community and Joe Shoctor.

Shoctor's law practice is a flourishing one, his art collection is impressive, even to conoisseurs, and he has a home in Mexico he visits now and again. The money has left him time to "dabble" in his favorite hobby, theatre, but he says, amidst the spacious surroundings of his downtown office, "I support Jewish causes, too."

Shoctor knows exactly how to handle an interview. You sit on a short chair, a big desk in front of you whose top starts at your nose. When you ask questions, you look up! It's this psychological savoir-faire, ("He knows precisely how to gear a conversation and can size up a person in five seconds," his chief fund-raiser informed me) combined with the Mike Todd craggy good looks, chutzpah, and a sense of drama which has earned him recognition, awe in some quarters, and a respectable amount of awards. He's been lauded with CFRN TV's Man Of The Year Award, the 1966 B'nai B'rith Citizen Of The Year Award, and the City of Edmonton Performing Arts Award in 1972. A group of upper-crusted citizens approached him a few years ago to run as mayor, but he declined.

His time, these days, is spread thin. He's co-producing the new musical **Ben Franklin,** which opens at the Kennedy Centre this Fall, and is immersed in raising the remaining $3 million for the spectacular new Citadel Theatre. While the former is strictly a business venture, the latter is his compulsion. With Napoleonic assurance, he says, "We want to make this the focus of theatre in this country.

"We have the plant — The Citadel, we're getting top people like John Neville (the British-born performer who is Citadel's artistic-director) and if we give them the freedom they require, it will be a place where artists want to come."

Citadel has already scored a major theatrical coup this year with Neville starring alongside the magnificent Dame Peggy Ashcroft in a revival of **Dear Liar** directed by Stratford's Robin Phillips. It will be their second production in a six-play season, already 75% sold to subscribers.

"We have to create new plays, and new audiences," Shoctor continues, referring to the Citadel's experimental Second Stage which will find a new home alongside the 700-seat mainstage and a lecture hall in the new glass theatre centre.

"And when the junior company is off the ground, we want the mainstage productions to travel. I want to take a shot at the power-based centres of the states and exchange plays with Stratford, Shaw Festival, and the Neptune Theatre. That's the only way that the people sitting in the seats can become aware of what's going on across the country — the only way we can create a truly nationalistic theatre."

Shoctor thinks a lot about his audiences. He worries if a show comes in under budget. "Are we cheating our subscribers, I wonder? Did we skimp in the costumes or design?"

He also thinks a lot about the "extremists who propose Canadian theatre as a be-all and end-all in the present culture boom. Your don't do 'Canadian theatre' — what is it anyway?" he queries. "You do a play because it's good. Our regional stages weren't created for Canadian plays, but for the best theatre available."

A short block from his office, the new Citadel rises like a Phoenix from its rain-soaked foundation. "In the heart of the city," the brochure reads. "The Citadel will be its soul." Joe Shoctor has already claimed his stake.

'Canada needs national movie-house network'

music

By RICK MARDONNE

The recent federal government decision providing tax incentives to Canadian film producers, while mildly encouraging, still does not deal with the major problem confronting the Canadian movie industry: that of distribution.

The problem, of course, stems from the fact that most movie theatres in Canada are owned by two large chains which are subsidiaries of foreign corporations and which distribute Hollywood movies on the same basis that those movies would be screened in New York or Omaha; thus, the local product is ignored.

True, thanks to first-rate local promotion, a few local movies (**Black Christmas** and **Duddy Kravitz**) have been screened in those same houses and have done just as well, if not better, than the standard Hollywood product. But, too many completed Canadian movies, a large percentage with government backing, have never been screened at all; or they have been screened only at a few "art" moviehouses in the three largest cities.

In response to this sad situation, many Canadian filmmakers have asked that the government institute a Canadian-content quota system on every moviehouse in the country, requiring them to screen a certain percentage of Canadian movies. I feel this is not the solution.

I disagree with the quota proposal for two reasons. First of all, the definition of "Canadian" is ambiguous. The loosest definition of "Canadian" can include **Rollerball** because its director retains Canadian citizenship. The tightest definition, applied by the extreme academic nationalists, would classify as "Canadian" only those movies made in Newfoundland and the Yukon. Thus, the criteria for deciding whether or not a film is "Canadian" would be subjective.

Second, as a Jew, I have seen too often throughout history how quotas, in any form, have been utilized as tools of discrimination. Except for specific national displays such as the CNE grandstand shows, and membership in government agencies such as the Canada Film Development Corporation, there is really no room for quotas, especially in the realm of commercial cinema.

Instead of quotas being placed on Odeon and Famous Players, the solution to the creation of a viable Canadian film industry is for the federal government to go into the movie-house business and create a crown corporation consisting of a new, separate network of theatres across the country.

All Canadian-made movies could be screened regardless, guaranteeing every CFDC-financed film a coast-to-coast distributive screening.

After all, it hardly makes sense for there to be a National Film Board and a CFDC if most of these government-funded movies will never be seen by the Canadian people.

This way, Canadian movies will be able to equally compete with **Jaws** for the Canadian public. Individual movies will be screened as long as they make a profit; just as individual movies anywhere are screened.

If the Hollywood subsidiaries wish to buy and promote these Canadian films, then fine; but if not, as long as the Canadian public wishes to see them, Hollywood's attitudes will not mean the end of the world.

English-speaking Canada abounds in investment capital, excellent technical studio facilities, scenery and personnel to create a movie industry capable of producing a product both commercially viable and artistically distinctive. The presence of many Canadians in high posts in Hollywood attests to this worth.

The major hindrance, here, is the distribution vacuum. Since the government, much to its credit, has created the CFDC and NFB, it is up to the government to remedy this remaining obstacle as well, by creating a national movie-house network, which will exclusively exhibit Canadian cinematic talent; freely competing with Hollywood and other foreign movies for the paying public.

Needed, compelling biography, a tribute to Nahum Sokolow, father of Hebrew journalism

books

By BERNARD BASKIN

Nahum Sokolow, Life And Legend, By Florian Sokolow. Jewish Chronicle Publications.

Once widely hailed among the giant Zionist leaders of our age, Nahum Sokolow, who died in 1936, is now largely forgotten. This is unfortunate for he was the father of modern Hebrew journalism, an astute and polished diplomat, a linguist who spoke many languages with ease, a lover of his people, an inveterate traveller on behalf of Zionist causes and the possessor of a mind of great culture and erudition.

During his prolific writing career, 4,500 articles and 30 books in five languages emerged from his unceasing pen. This handsome, urbane "peacemaker" was always on hand to smooth ruffled feathers and to calm agitated waters. For almost 40 years this unique personality with his encyclopedic mind fought for a national home for his people.

Sokolow served as president of the Jewish Agency for Palestine and for four years as president of the Zionist Organization, after the resignation of Weizmann in 1931.

Florian Sokolow, Nahum's late son, a Polish journalist of high rank and talent, has written a warmhearted, deeply human account of a colorful character and of the many-sided world of which he was a vital part.

All in all, this is a necessary and compelling biography.

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Let me make a simple illustration of the difference between the two methods. If you took a shower and put soap all over your body, but did not rinse it off; you would feel sticky all day. That would be like shampooing your carpet with no steam extraction.

If you took a shower by rinsing only (no soap); your friends might not like the smell that day. That would be like steam-cleaning without shampooing first.

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If you are going to have a first-class cleaning operation on your rugs, you will have the same thing done. (A) Use shampoo (B) scrub the carpet and (C) rinse out the shampoo and dirt residue. (By the way, cleaning at the right time intervals with proper methods will also make the fiber last up to 3 times as long.)

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4. Use the steam-extraction principle with a powerful wet vacuum to thoroughly flush out all the dirt and shampoo residue. (When this operation is finished over 92% of the moisture will be out of your carpet.)
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Community cemetery to be dedicated Oct. 12

Cont'd from Page 1

which will nominate half the board of governors.

Pardes Shalom is expected to announce the cost of plots in about two months. It will be based on capital requirements and maintenance costs for the next 10 to 20 years, Freedman explained.

Deeds will go directly to the individual. There can be no profit on any resale of plots. Deeds of plots cannot be made in favor of any subscribing institution.

Various organizations and branches of Judaism will be able to deal with cemetery officials to acquire certain sections. There will also be an area for indigents.

Toronto Hebrew Memorial Park does not want to be competitive with other cemeteries. "There are very few surplus plots now in Toronto," explained Freedman, a lawyer.

Elaborating on how the new cemetery came about, he said "we're performing a community service which is not being done by anybody else. The community has changed. The cemetery organizations we gave birth to, reflected a much smaller community... The community had to be responsible and to create a new structure. Pardes Shalom will presumably only be the first cemetery Toronto Hebrew Memorial will operate."

While most approvals have been received from provincial and municipal authorities, final approval to operate is expected very shortly, said Freedman.

"Ben (Schneider) and I have worked 10 years on this. We have had two or three false starts. But time was on our side. Eventually pressure on plots became so great, it had to happen... What we've established for all time is a corporate and administrative set-up of the community being directly involved in burials."

(Schneider, who is executive vice-president of the UJWF pointed out that Freedman, who found the needed land, put up the initial cost for it.)

Eban to address

Cont'd from Page 1

purchasers of a minimum of $1,500 per couple in Israel Bonds in 1975.

One of Toronto's most distinguished leaders, Leon Weinstein has dedicated his energies and talents to the furtherance of Jewish life through many avenues of service — Holy Blossom Temple, Israel Bonds, UJA, B'nai B'rith, JNF, and a multitude of humanitarian causes in the community-at-large. One of the most colorful personalities in Canada's business world, he was prominent in the food business. Currently he is president of CITY-TV.

Following the dinner, Eban has agreed to address a "Freedom for Israel Rally" in the sanctuary of Holy Blossom Temple at 9:00 p.m. Tickets to attend the rally will be distributed, to the capacity of seating in the sanctuary, on the basis of one ticket for a minimum paid-up purchase of $250 in Israel Bonds in 1975, with a maximum of two tickets per family.

Abba Eban

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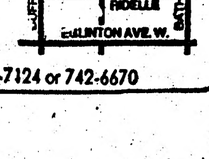

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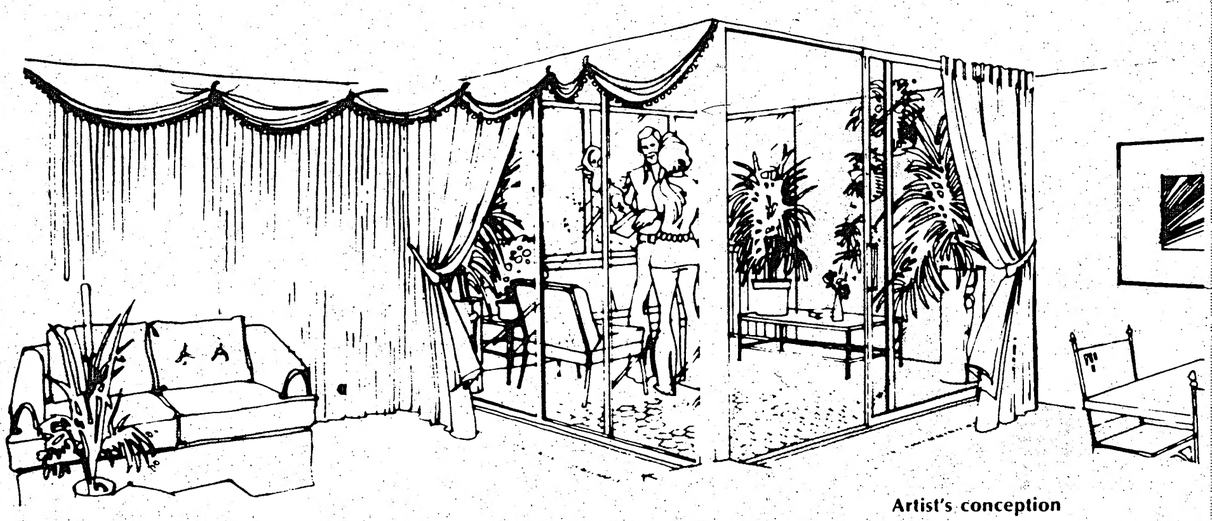

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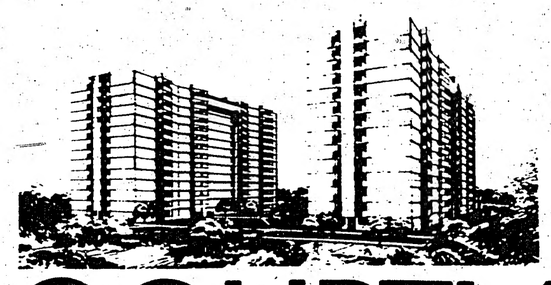

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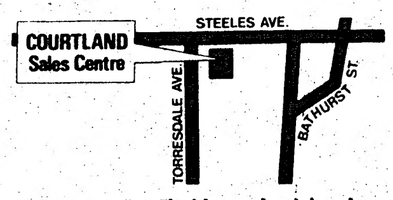

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ANNOUNCEMENTS

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Garage Sale - Ilana Chapter of Hadassah, Sunday, Sept. 21st. 10 a.m. - 1 p.m. Household items, clothing, books, and misc. 17 Christine Cr. Willowdale. Directions: at second light north of Bathurst and Sheppard, turn east on Ellerslie, then south on Stafford to Christine Crescent. 19

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Bathurst - Finch - unfurnished 1 and 3 bedroom apartments. $195 and $250. Close to synagogue, schools and shopping. 633-9015 and 763-6617. 26

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* * * *

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* * * *

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* * * *

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One of a Kind
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Sale to be held on the property at:— 12 noon, Local Time, Tuesday, September 23, 1975.

Land Management Sale
T—06416
Zero decimal four zero five (0.405) acre of land, being Part of Lots 153 to 164, registered plan 2053, in the Borough of North York, Municipality of Metropolitan Toronto located at the termination of Marquette Ave. adjacent to the south limit of Highway 401, west of Bathurst St.
Sale to be held on the property at:— 1 p.m., Local Time, Tuesday, September 23, 1975.
Terms: $5,000 deposit at time of sale for each sale (cash or certified cheque made payable to the Treasurer of Ontario), balance payable in thirty days. If the purchaser intends to finance all or part of the balance by mortgage from a loan agency or a private party, and more than thirty days are required to complete the mortgage arrangements, this Ministry will consider a reasonable extension of the thirty day period, subject to interest on the unpaid balance.
For further information, please contact the Auctioneer: **Prentice Brothers R.R. 2, Markham, Ont. L3P 3J3. Telephone 640-3686**
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or
Ministry of Transportation and Communications, Right-of-Way Office, Central Region, 3501 Dufferin St., Downsview, Ont. M3K 1N6. Telephone 248-3081 between the hours of 8:15 a.m. and 4:30 p.m.
Sale subject to a reserve bid.

Ministry of Transportation and Communications
Ontario

North York integration

Cont'd from Page 1

serve the cultural integrity of the school."

In its reply, Associated insisted the two programs not be run in the same building, a possibility that McCaffray had suggested on a short-term basis only.

Questions raised by the trustees centred first of all on the applicability of the French model to the Jewish school system. Margaret Grant, the only committee member present other than Shipman, pointed out that the status of the French advisory committee is written into the Education Act; its right of appeal is to a commission that has no counterpart for a Jewish school.

Trustee Jo Treasure raised the question of minimum numbers for the alternate program. If only one student requested it, would the board be obligated to provide a non-religious Jewish program in order to meet legal requirements that no child be forced to accept religious instruction?

Since the North York Board already has the power to introduce Hebrew-language programs, an alternative program could be set up "without all this discussion of a 'cultural identity' school," Grant stated bluntly.

The representatives from Associated were optimistic following the meeting. President Sam Shainhouse told **The CJN,** "I'm always **hopeful. I'm** more than **hopeful. I** believe there is **a lot of** goodwill **on the part of the** North **York board and the** government." **Harold** Dessen, **chairmen of the** education **committee,** pointed **out that the** minister's **letter "didn't** close the door."

Shipman **intends to** convene **a formal meeting** of his **committee before** the next board **meeting to** work out **a position for** board approval **and presentation to the ministry.**

Baycrest extension

Cont'd from Page 1

A continued responsibility to the residents is essential, for the extension is an experimental project involving over 200 people who cannot be abandoned when they are no longer able to function in the complex.

The construction of a second residential tower for the extension is among Baycrest's plans for expansion. In addition, Baycrest has received approval, in principle, from the Ontario Ministry of Health, for the construction of a new hospital. A non-sectarian, chronic care and rehabilitation hospital, it will include a psychiatric unit as well as a diagnostic centre.

A recognition of the limitations of the physical surroundings of the present hospital, (which is a converted **Home for the** Aged building), **and the** need for **broader services,** said **Baycrest Executive** Director **Sam Ruth, was responsible for the** development **of the new** project.

The **present hospital** will be **converted into a** kosher **nursing home for** people **of all ages in need** of personalized **nursing** care **on a temporary basis.** The **nursing home will** become **a part of Baycrest's integrated operations, providing care for** discharged **hospital patients, day care members** and **extension residents,** without **duplicating** nursing **facilities available** for **residents of the Home** for the Aged.

Pending **final approval** from **the Ministry of** Health, **expected shortly** after **the provincial election, the program will cost** approximately **$17 million.**

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We mourn the passing of
JOSEF ROSENSAST
Founder and President of the World Federation of Bergen—Belsen Associations.
The late Yossele Rosensast, as he was intimately known, was a beloved figure and a leading spirit among those who survived the death camps of the Nazi period.
A courageous spokesman for the rights of displaced persons in the post-war period, he organized the Council for Surviving Jews in the British Zone of Germany, fought for their needs, gave courage and hope in their hours of darkest depression and helped maintain the espirit de corps in the years that followed.
Josef Rosensast was a champion of Klal Yisroel. Jewry the world over honors his memory. He is survived by his beloved wife Hadassah and son Manny.
On behalf of the Bergen—Belsen Association of Toronto — *Mrs. D. Laufer, David Goldsilver, S. Bredin, D. Eisenstein, A. Bermansky, Z. Pipesberg.*

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'Israeli heavyweight champion'

Mark Lewin has never wrestled in Israel

By ELIZABETH WOLFE

TORONTO —

"And in this corner, standing 6'2" and weighing 246 pounds, ladies and gentlemen, the Israeli heavyweight champion..."

The Israeli heavyweight champion?

So billed by his promoters, something he claims he had "nothing to do with," Mark Lewin is a 34-year-old professional wrestler from Brooklyn who has never fought in Israel.

As he enters the rings amidst the alternating cheers and boos rising throughout the Gardens, the woman sitting next to me says, to no one in particular, "He's Jewish."

It doesn't seem to make any difference as he flattens his somewhat smaller opponent (by about 100 pounds) in less than three minutes with his "famous sleeper hold." By pressing two arteries in the neck, Lewin cuts off the blood to the brain and puts his opponents out, he explains.

Sunday night pro wrestling, including such greats as the Sheikh and "Stan the Man" Stasiak, appeals to a moderate-sized but vociferous crowd. Grandmothers with their grandsons, young couples, single women, young men, old men, heavy-set men — they all get into the action. And their shouts get louder as the violence, much of it seemingly staged, increases.

"Hit 'em! Disqualify him! Chicken! Was that a tooth? Is that real blood? He's faking it!" And in between her peanuts and cigarettes, shouting and applauding as loudly as the next person, the woman next to me turns, shakes her head, and says to me "I hate it."

"Sex and violence are here to stay. That's what the public wants," Lewin says, explaining the appeal of pro wrestling in an interview with **The CJN** following his fight. "The rules can be bent... You resort to any kind of wild tactics to hold on to your position," he adds, referring to the Sheikh (known to wrestling fans as the U.S. heavyweight champion) who enters the ring armed with a pencil. But he is quick to point out that fights aren't fixed, and there are no "blood bags."

The wrestler, he says, "is taking a chance everytime he gets into the ring." A large scar on his forehead attests to the danger involved. Lewin has been in hospital several times, including one 45-day stint in traction, as a result of his wrestling injuries.

> 'Hit 'em! Disqualify him! Was that real blood? He's faking it!'

In spite of this, wrestling is Mark Lewin's life. He has been wrestling since he was 16, and it has taken him around the world seven times. After several years at New York's Madison Square Gardens, he spent eight years in Australia, the South Pacific and the Far East, during which time he married a Japanese girl.

Wrestling in Greece in 1974, when the war in Cyprus broke out, Lewin visited Israel.

Having returned to North America, he wrestles in Toronto, Calgary, Detroit and New York. He hopes to settle in Florida in the near future. When asked about future plans Lewin, who intends to keep on wrestling, responds: "to fight the Sheikh."

Speaking barechested and unconsciously flexing his muscles, Lewin says, there are few Jewish wrestlers, but their numbers are increasing. He admires such greats as Sammy Stein, and Ed Don George, a former world champion who trained him. "The early days were great," he says, "I met some real men."

Lewin trains about two to three hours a day, running and working out with a medicine ball, and he'll "knock off 400-500 push-ups" while he's watching television.

In his spare time he scuba dives, and, he says, he likes to cook. Much of his time is spent "doing good work for underprivileged kids." From a ghetto area himself, Lewin likes doing social work. "I talk about doing things in moderation. Kids will listen to someone they admire," he explains.

Lewin, whose two brothers also wrestle, got his start when he was 13, a student at P.S. 17. He was in the playground, trying to fight another boy from underneath him. His shop teacher, an amateur wrestler, witnessed the fight and later took Lewin to the gym. He showed him a few moves to get out from under, because "you can't fight from underneath."

An amateur wrestler in high school, Lewin also wrestled at the Brooklyn YMCA. He says amateur wrestling, a sport with few injuries, is a good sport. Because of the different weight classes boys of all sizes can take part.

After he completed school Lewin "hitchhiked around to find some heavy-weights to work out with." He wanted to get into pro wrestling because he came "out of a hungry area and it was one way to get somewhere."

Judging by the response he receives from the crowd, you know he has.

Yudke Grossman returns from Israel to a top CZF post

By JANICE ARNOLD

MONTREAL —

For a Montreal boy to return home after 23 years in an Israeli kibbutz, it can be quite a shock.

Yudke Grossman, new director of the Youth Department of the Canadian Zionist Federation since July, is still readjusting to the changes in the Montreal Jewish community.

"Twenty-five years ago, I would have predicted that my generation, the first generation Canadian-born, would be much more assimilated by now. I had no doubts that they would turn from Judaism," said 44-year-old Grossman.

"By high school, few had little to do with organized Jewish life. It never occurred to me that old friends would now be chairman of parochial schools or actively involved with synagogues and fund-raising campaigns for Israel."

Still a kibbutz member, Grossman is in Canada on a two-year leave of absence. He is pleasantly surprised to find among Jews "attachment to and need for Israel."

With four children of his own, Grossman is amazed at "how very Jewish the kids are today." He was surprised that at a YMHA swimming pool, virtually everone wore a magen David or mezuzah around their neck.

"Here it is a main topic in his life. In Israel, the sabra takes his Jewishness for granted.

Grossman's goal in his new position at the Canadian Zionist Federation is to "bring Israeli activity to organized Jewish youth across Canada by hook or by crook.

The biggest problem, and the area that will occupy most of his two-year stay, is reaching the Jewish university student.

Grossman's three-point plan includes: drawing students to a Zionist program, forming clubs for this purpose on campus and financing means of combatting the proliferation of Arab propaganda at the universities.

Tall, robust and casually-dressed, Grossman was born into a "very traditional" European Jewish family and grew up on St. Urbain St., the heart of the old Jewish district in Montreal.

Grossman was a star basketball player at the YMHA and at Baron Byng High School. He was also a leader in Jewish youth organizations, including the huge but now defunct umbrella organization, the Montreal Jewish Youth Council.

After a degree in economics at McGill University, Grossman left for Israel in 1953 and soon became a dairy farmer on a kibbutz. Youth Aliyah occupied much of his spare time.

His "most interesting" year in Israel was spent in leading an army group in the opening of a new settlement in Arava.

The next four years were divided between managing an electric and motor fan company on Grossman's former kibbutz and studying for a masters degree in business administration at the Hebrew University.

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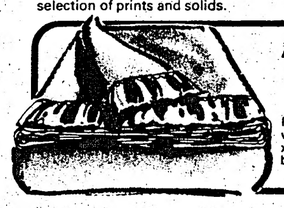

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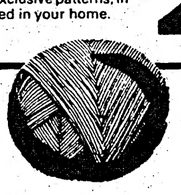

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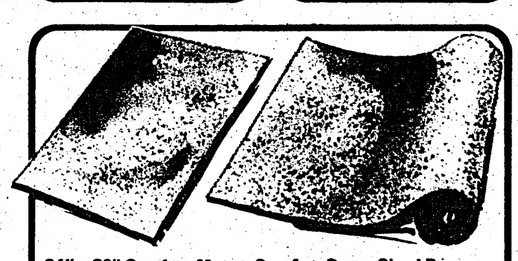

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